SEG

SUPPLEMENTUM EPIGRAPHICUM GRAECUM



We dedicate this volume to Arthur Geoffrey Woodhead,
editor of *Supplementum Epigraphicum Graecum* XII–XXV
(1951–1971)

... es ist mir ein aufrichtiges Bedürfnis, für meine Person zu betonen,
daß wir alle in einer tiefen Dankesschuld bei Woodhead stehen für das,
was er in dieser Zeit [scil. seit 1955] geleistet hat, geleistet unter
Einsatz seiner ganzen Arbeitskraft, in entsagungsvoller Tätigkeit.

G. Klaffenbach,
Akte des IV. Internationalen Kongresses für Griechische und Lateinische Epigraphik
(Vienna 1964) 182/183

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SUPPLEMENTUM EPIGRAPHICUM GRAECUM

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PREFACE

This volume, published in two fascicules with continual numbering but separate indices and concordances, covers the publications of the year 2003, with numerous additions from previous years that we missed in earlier volumes and from studies published after 2003 but pertaining to material from 2002. We do not claim to have seen all the relevant studies published between 2004 and 2007.

As to the abbreviation system (see the Preface of volume XXXIX), we continue our policy outlined in the Preface of *SEG* XLVI. We start from the list of Abbreviations in the Consolidated Index for volumes XXXVI-XLV (1986–1995) pp. 677-688 and from the lists of abbreviations in *L'Année Philologique* 67-70 (1999-2001). Abbreviations not covered by these lists have been included in the lists of Abbreviations on pp. XI-XIV of Fasc. 1 and pp. XIX-XXIX of Fasc. 2.

In the present volume, Stroud and Richardson were responsible for Attica and the Peloponnesos (Fasc. I). For Fasc. II, Chaniotis contributed the lemmata pertaining to Greece (from Boiotia to Thrace), Moesia, Dacia, the North Shore of the Black Sea, and the islands (except Cyprus). Corsten wrote the lemmata on Asia Minor. Tybout contributed the sections dedicated to Sicily, Italy, the other regions covered by *IG* XIV, western Europe, the Near East (the sections from Cyprus to Kyrenaika), and Unknown Provenance. The lemmata in the section 'Varia' were primarily written by Tybout with contributions from his editorial colleagues.

For Fasc. I, Stroud compiled the Indices, which were prepared for publication by Chaniotis. For Fasc. II, Chaniotis, Corsten, and Tybout compiled Indices I-IV for their respective sections, which were then consolidated by Corsten (Index I) and Chaniotis (Indices II-IV). Chaniotis compiled Indices V-VIII. The concordances for both fascicules were compiled by Sverkos and prepared for publication by Chaniotis.

We are deeply indebted to our advisory editors for their valuable assistance. Pleket has submitted many lemmata for Asia Minor, for which he is primarily responsible, and also for other sections, and has carefully read most of the manuscript of Fasc. II, offering valuable comments. Avram has read the sections dedicated to Thrace, Moesia, Dacia, and the North Shore of the Black Sea (nos. 641–808 ter), offering many valuable comments; he has also written several lemmata based on Romanian and Russian publications. Hallof has read lemmata nos. 451–980, making several corrections and additions in particular to the Koan section. Lazzarini and Martin carefully read the lemmata of the sections *IG* XIV and the Near East (from Cyprus to Kyrenaika), respectively, saved us from a number of errors, added many valuable observations, and drew our attention to publications, which had escaped our notice.

Chaniotis would like to express his gratitude to Benjamin Gray (All Souls College, Oxford) for proofreading his manuscript, and to Johannes Bauer (Archäologisches Institut, Vienna), K.Boshnakov (Sofia/Heidelberg), K.Buraselis (Athens), M.B.Hatzopoulos (Athens), C.Kritzas (Athens), A.Matthaiou (Athens), and W. Günther (Munich), who have provided information or publications concerning inscriptions in their areas of expertise. Corsten thanks A.Lichtenberger and P.Weiß for sending him copies of the publications referred to in our lemmata nos. 1418–

1420. In Leiden, Tybout expresses his gratitude to Leah di Segni (Jerusalem), who continued to support him with her valuable advice concerning the interpretation of inscriptions from Palestine and provided publications that were either inaccessible or unknown to him. In Athens, Stroud is grateful to A. Matthaiou and B. Millis; Richardson warmly thanks B.Hartzler for his cheerful and indefatigable computer support.

We acknowledge our gratitude to the Deutsche Forschungsgemeinschaft, which has funded Corsten's position in Heidelberg (2003-2006); from 1 April 2006 onward, Corsten's position is funded through a generous grant of the Packard Humanities Institute. In 2006, Tybout's position was funded by the University of Leiden, the Netherlands Organization for Scientific Research (NWO), and a generous grant made by the Packard Humanities Institute; in 2007, it was entirely covered through the grant provided by the Packard Humanities Institute. The Union Académique Internationale has provided part of the operating expenses. Our publisher Brill covers another part of these costs. The Fedération Internationale des Associations d'Études Classiques (FIEC) and the Hendrik Muller Vaderlandsch Fonds have also made contributions to costs of publication.

Contacts and cooperation with our new publisher proceed smoothly. We thank Irene van Rossum, Brill's acquisition editor responsible for Classical Studies, for her outstanding performance in her work with this project.

We repeat our request to our colleagues around the world to send us copies, offprints, or Xeroxes of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other obscure media. Xeroxes and offprints should be sent to R.S. Stroud, University of California, Department of Classics, Dwinelle Hall, Berkeley, 94720, USA; A.Chaniotis, All Souls College, Oxford OX1 4AL, United Kingdom; T.Corsten, Seminar für Alte Geschichte und Epigraphik, University of Heidelberg, Marstallhof 4, D–69117 Heidelberg, Germany; and R.A.Tybout, University of Leiden, Department of History, Postbox 9515, 2300 RA Leiden, Holland.

February 2008

A.Chaniotis
T.Corsten
R.S.Stroud
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CONTENTS

ABBREVIATIONS

(see Preface)

AEMΘ = *Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989→)

Das antike Asyl = M.Dreher (ed.), *Das antike Asyl: Kultische Grundlagen, rechtliche Ausgestaltung und politische Funktion. Akten der Gesellschaft für Griechische und Hellenistische Rechtsgeschichte* 15 (Cologne 2003)

Ἀττικαὶ Ἐπιγραφαὶ Wilhelm = A.P.Matthaiou, G.E.Malouchou (edd.), *Ἀττικαὶ Ἐπιγραφαί. Πρακτικὰ Συμποσίου εἰς Μνήμην Adolf Wilhelm* (Athens 2004)

BAAH = *Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*

Carusi, *Isole e peree* = C.Carusi, *Isole e peree in Asia Minore: Contributi allo studio dei rapporti tra poleis insulari e territori continentali dipendenti* (Pubblicazioni della Classe di lettere e filosofia, Scuola normale superiore 28; Pisa 2003)

The Cauldron of Ariantas = P.Guldager Bilde, J.M.Højte, V.F.Stolba (edd.), *The Cauldron of Ariantas. Studies Presented to A.N.Šceglov on the Occasion of his 70th Birthday* (Aarhus 2003)

CAVI = H.Immerwahr, *A Corpus of Attic Vase Inscriptions (CAVI). Preliminary Edition* (n.p. 1998), 5 vols. Part V: *Corrigenda, Indices* (1998); *Corrigenda II* (May 1999)

Cybele = E.N.Lane (ed.), *Cybele, Attis and Related Cults: Essays in Memory of M.J.Vermaseren* (Leiden 1996)

Demokratie = D.Cohen (ed.), *Demokratie, Recht und soziale Kontrolle im klassischen Athen: Schriften des Historischen Kollegs: Kolloquien* 49 (Munich 2002)

Dössel, *Die Beilegung* = A.Dössel, *Die Beilegung innerstaatlicher Konflikte in den griechischen Poleis vom 5.–3. Jahrhundert v.Chr.* (Frankfurt am Main 2003)

Les élites = M.Cébeillac-Gervasoni, L.Lamoine (edd.), *Les élites et leurs facettes. Les élites locales dans le monde hellénistique et romain* (Rome 2003)

Essays William Slater = E.Csapo, M.Miller (edd.), *Poetry, Theory, Praxis: The Social Life of Myth, Word, and Image in Ancient Greece. Essays in Honour of William J. Slater* (Oxford 2003)

Foreign Residents = M.J.Osborne, S.G.Byrne (edd.), *Foreign Residents of Athens* (Leuven 1996)

Gestures: Essays Boegehold = G.W.Bakewell, J.P.Sickinger (edd.), *Gestures: Essays in Ancient History, Literature, and Philosophy presented to Alan L. Boegehold on the occasion of his retirement and his seventy-fifth birthday* (Oxford 2003)

Hyettos = R.Étienne, D.Knoepfler, *Hyettos de Béotie et la chronologie des archontes féderaux entre 250 et 171 avant J.-C.* (Paris 1976)

I.Eleusis = K.Clinton, *Eleusis: The Inscriptions on Stone: Documents of the Sanctuary of the Two Goddesses and the Public Documents of the Deme* I (*BAAH* vol. 236; Athens 2005)

ILGR = M.Šašel Kos, *Inscriptiones latinae in Graecia repertae: Additamenta ad CIL III* (Faenza 1979)

I.Oropos = V.Petrakos, *Οἱ ἐπιγραφὲς τοῦ Ὠρωποῦ* (Athens 1997)

Lettered Attica = D.Jordan, J.Traill (edd.), *Lettered Attica: A Day of Attic Epigraphy. Proceedings of the Athens Symposium, 8 March 2000* (Toronto 2003)

LGPN II = M.J.Osborne, S.G.Byrne, *A Lexicon of Greek Personal Names.* Vol. 2. *Attica* (Oxford 1994)

LGPN III.A = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names.* Vol. 3 part A. *The Peloponnese, Western Greece, Sicily and Magna Graecia* (Oxford 1997)

LGPN III.B = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names.* Vol. 3 part B. *Central Greece from the Megarid to Thessaly* (Oxford 2000)

LGPN IV = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names.* Vol. 4. *Macedonia, Thrace, Northern Regions of the Black Sea* (Oxford 2005)

Macedonians in Athens = O.Palagia, S.V.Tracy (edd.), *The Macedonians in Athens, 322–229 B.C.* (Oxford 2003)

Migeotte, *Souscriptions* = L.Migeotte, *Les souscriptions publiques dans les cités grecques* (Quebec–Geneva 1992)

Mylonopoulos, *Poseidon* = J.Mylonopoulos, *Πελοπόννησος οἰκτήριον Ποσειδῶνος. Heiligtümer und Kulte des Poseidon auf der Peloponnes. Kernos* Suppl. 13 (Liège 2003)

NAGVI = R.Wachter, *Non-Attic Greek Vase Inscriptions* (Oxford 2001)

Oikonomou-Laniado, *Argos paléochrétienne* = A.Oikonomou-Laniado, *Argos paléochrétienne: Contribution à l'étude du Péloponnèse Byzantin. BAR-IS* 1173 (Oxford 2003)

Olympiabericht = *Bericht über die Ausgrabungen in Olympia* (Berlin 1936→)

PA = J.Kirchner, *Prosopographia Attica* (Berlin 1901)

PAA = J.S.Traill, *Persons of Ancient Athens*, 15 vols. (Toronto 1994→)

PAAH = *Πρακτικὰ τῆς ἐν Ἀθηναῖς Ἀρχαιολογικῆς Ἑταιρείας*

Petrakos, *Δῆμος τοῦ Ραμνοῦντος* = B.C.Petrakos, *Ὁ Δῆμος τοῦ Ραμνοῦντος: Σύνοψη τῶν ἀνασκαφῶν καὶ τῶν ἐρευνῶν (1813–1998), I. Τοπογραφία; II. Οἱ Ἐπιγραφές* (*BAAH* vols. 181, 182; Athens 1999)

PIR = *Prosopographia Imperii Romani* (Berlin 1933²→)

Popular Tyranny = K.A.Morgan (ed.), *Sovereignty and Its Discontents in Ancient Greece: Popular Tyranny* (Austin 2003)

Rhodes–Osborne, *GHI* = P.J.Rhodes, R.Osborne (edd.), *Greek Historical Inscriptions,*

404–323 B.C. (Oxford 2003)

A.Rizakis et al., *Roman Peloponnese* = A.Rizakis, S.Zoumbaki, M.Kantirea, *Roman Peloponnese* I: *Roman Personal Names in Their Social Context*: *Meletemata* 31 (Athens 2001); A.Rizakis, S.Zoumbaki, C.Lepenioti, *Roman Peloponnese* II: *Roman Personal Names in Their Social Context (Lakonia and Messenia)*: *Meletemata* 36 (Athens 2004)

Robert, *Hellenica* = L.Robert, *Hellenica* I–XIII (Paris 1939–1965)

ΣΕΜΑ = V.Bardani, G.K.Papadopoulos, *Συμπλήρωμα τῶν ἐπιτυμβίων μνημείων τῆς Ἀττικῆς* (*BAAH* vol. 241; Athens 2006)

Tracy, *A and M* = S.V.Tracy, *Athens and Macedon: Attic Letter-Cutters of 300 to 229 B.C.* (Berkeley 2003)

Tracy, *ADT* = S.V.Tracy, *Athenian Democracy in Transition: Attic Letter-Cutters of 340 to 290 B.C.* (Berkeley 1995)

Tracy, *Cutters* = S.V.Tracy, *Attic Letter-Cutters of 229 to 86 B.C.* (Berkeley 1990)

Wessel, *IGCVO* = C.Wessel, *Inscriptiones Graecae Christianae Veteres Occidentis* (Bari 1989)

NOTE ON TRANSCRIPTIONS

[αβ] = letters restored by the editors as once having been inscribed but now lost

{αβ} = superfluous letters added in error by the inscriber of the text and excised by the editor

<αβ> = letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters

(αβ) = letters which complete words left in abbreviation in the text

⟦αβ⟧ ⟦..⟧ = letters or spaces deliberately erased in antiquity

α̣β̣ = letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings

‿ = ligature

[. . 5. . .] = lost or illegible letters equal to the number of dots for which no restoration is proposed

[----] = lost or illegible letters of an uncertain number

v = one uninscribed letter-space

vacat = the remainder of the line has been left uninscribed

ed.pr. = the first editor of the inscription under discussion

ph. = photograph

dr. = drawing

| = denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone

→ ← = denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

ATTICA

1. Athens. The Solonian horoi. L.Gallo, *AION(archeol)* 6 (1999) 59–71, rejects the possibility that the ὅροι in Solon fr. 30 (Aristotle, *Ath.Pol.* 12.4) were hypothecation stones similar to the security horoi of the 4th cent. B.C. They were 'pietre di confine', which Gallo interprets in this passage as a metaphor indicating that Solon removed a hitherto immovable object/condition from the black earth when he outlawed the hereditary chains that bound the ἑκτήμοροι to the land of the πλούσιοι.

For a proposal that the horoi in Solon's poem were interpreted by Aristotle (*Ath.Pol.* 12.4) anachronistically as security horoi, that he used the rate of interest of his own day to infer the rate in Solon's day, and that he or the Atthidographers 'coined the word hektemoroi,' see T.Ito, *PP* 59 (2004) 241–246.

See also G.E.M.de Ste.Croix, *Athenian Democratic Origins and Other Essays* (Oxford 2004) 109–128, with updated bibliography, and K.-W.Welwei, *Hermes* 133 (2005) 35–43.

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2. Athens. The first tragic contests at the City Dionysia. In *Gestures: Essays Boegehold* 173–182, A.P.Burnett, in rejecting a Kleisthenic origin for the tragic performances at the City Dionysia (see W.R.Connor, *C&M* 40 [1989] 7–32 [*SEG* XXXIX 190, 862]; republished in W.R.Connor et al. [edd.], *Aspects of Athenian Democracy: C&M Diss.* 11 [1990] 7–32), finds no support for this view in the epigraphical evidence of the Marmor Parium, *IG* II^{2} 2318, or *IG* II^{2} 2325, nor do these inscriptions contradict the traditional connection with the Peisistratid tyranny and a first victory ca. 528 B.C., which she then defends.

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3. Athens. The Peisistratidai and the Academy. D.Marchiandi, *ASAA* 81.1 (2003) [2004] 11–81, presents a long and very detailed analysis of the literary and archaeological evidence for the history, topography, and cults in the Academy, especially under the regime of Peisistratos and his sons. Among the inscriptions that play a part in her discussion are the dedication of a herm by Leokrates, *IG* I^{3} 983 and 1199 (35–37); the boundary stone of the Academy, *IG* I^{3} 1091 (38–40) (ph.); dipinto of hεκα[- - -] on a sherd, Beazley, *ABV* 27 no. 36 (41); the torch race at the Hephaistia, *IG* I^{3} 82, II^{2} 2974, 3019, 3023 (53–60). Marchiandi maintains that the tyrants had a decisive impact on the topography of Athens by reaching out to the north and establishing cults at this extremity of the δρόμος that ran from the Academy, through the Kerameikos and the Agora, and up to the Acropolis.

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4. Athens. Athenian settlement on Lemnos in the 5th and 4th cent. B.C. Proceeding from her analysis of the topography and archaeological remains of two excavated farmsteads of the 5th cent. B.C. with family grave monuments in the territory of Hephaisteia and of the inscriptions in our lemmata nos. 85 (Athenian decree of 387/6 B.C.), 88 (Athenian grain-tax law of 374/3 B.C.), 908 (Athenian-type security horoi), and 179 (accounts of the epistatai of Eleusis, 329/8 B.C.), D.Marchiandi, *ASAA* 80 (2002) 487–583, reexamines the evidence for the nature of the Athenian settlement on Lemnos in the 5th cent. B.C. (547–554). She finds that, by pressing the parallel of, e.g., the punitive settlement following the revolt of Mytilene in 427 B.C. and by not adhering closely enough to the primary definition of κληροῦχος in the lexicographers as γεωργός, modern scholars have been misled into unwarranted assumptions about Athenians on Lemnos. She returns to the view that the reduction of the tribute for Lemnos from 9T to 4½T, 452/1–443/2 B.C. (see our lemma no. 61) reflects the sending out of a non-punitive cleruchy to Lemnos by Athens, 'nel quadro della colonizzazione periclea,' possibly accompanied by the dedication of the statue of Athena Lemnia of Pheidias on the Acropolis (Pausanias 1.28.2). It was these Athenians who settled in Attic-like farmsteads with family burial periboloi on Lemnos and who later appear in Thucydides 1.115.3; 4.28.4; 5.8.2; 7.57.2 and in other authors as military contingents fighting together with the Athenians and recorded as Athenian citizens in casualty lists such as *IG* I^3 1164/1165. They also appear with Athenian demotics in 5th-cent. B.C. security horoi found on Lemnos (see our lemma no. 908). Calling upon the analogy of the recently published catalogue of Athenian bouleutai from Samos (*SEG* XLV 1162 = *IG* XII.6.262) and citing the evidence of Athenians from Lemnos in the accounts of the naval commissioners (*IG* II^2 1609 L. 56; 1632 L. 303) and in leasing documents of the poletai for mines at Laureion (*Agora* XIX P9 LL. 32/33), Marchiandi shows that members of the Athenian liturgical class were among the cleruchs on Lemnos. At the same time, she regards the builders of the two excavated farmsteads in Hephaisteia as belonging to 'una classe medio-alta locale' (552). The klerouchoi thus represent a cross-section of Athenian citizens, not all of them resident all the time, who were sent out to exploit both Lemnos and Imbros as prime agricultural territory essential to the food supply of Athens.

Marchiandi notes that in documents found on Lemnos itself, the following terms designate the Athenian settlers: ὁ δῆμος ὁ Ἀθηναίων τῶν ἐν Μυρίναι οἰκῶν, *IG* XII.8.4; ὁ δῆμος ὁ Ἀθηναίων τῶν ἐν Μυρίναι, *IG* XII.8.3, 5, 6, 7.

In *A and M* 109/110, 115/116, S.V.Tracy has a helpful discussion of the northern Aegean islands as 'pawns in the power game that the [Hellenistic] monarchs were always waging,' especially the evidence provided by *IG* II^2 550 and 1222, both of which he assigns now to the period of ca. 280–240 B.C. as products of his Cutter of Agora I 6664 (see our lemma no. 40). Also part of the discussion is *IG* II^2 735, with its mention of Hephaisteia on Lemnos (see also our lemma no. 133).

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5. Athens. Evidence for the role of the Boule and the Ekklesia in state decrees of the oligarchic period, 321–318 B.C. G.J.Oliver, in *Macedonians in Athens* 40–51, after tabulating 39 state decrees of this period, points to the very prominent role of the Ekklesia vis-à-vis the Boule—reflected in the exceedingly high proportion of non-probouleutic (73%) to probouleutic

(27%) decrees—compared to the preceding (403–322 B.C.) and subsequent (318–262 B.C.) periods; valuable graph (45). He compiles lists of the proposers of these decrees, including prosopographic notes; examines the identity and function of the ἀναγραφεῖς; and tries to assess the impact on the functioning of Athenian legislative procedure of Antipater's severe restrictions on the franchise. Oliver warns against too readily applying the labels 'democratic' and 'oligarchic' to specific features of the Athenian constitution revealed in these decrees.

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6. Athens. The end of the classical democracy of Athens. Inscriptions are inevitably prominent in B.Dreyer's attempt to answer the question, 'Wann endet der klassische Demokratie Athens,' *AncSoc* 31 (2001) 27–66. Like most such questions, much depends on what criteria one adopts for defining 'the end'. On 32–41, Dreyer stresses how unreliable the evidence of some inscriptions can be when powerful Athenians who worked with the Macedonians or with foreign kings are praised in decrees for their loyalty to the democracy, and when one cannot verify equations between secretary cycle and democracy, breaks in the secretary cycle and oligarchy, οἱ ἐπὶ τῇ διοικήσει and democracy, and ὁ ἐπὶ τῇ διοικήσει and oligarchy (see our lemma no. 10). On 41–44, he assembles evidence for Kontinuität; on 44–52, for Veränderungen. Veränderungen include financial crises that made the polis much more dependent on wealthy citizens with close ties to foreign monarchs; the decline of the ephebeia; 'eine Elitisierung in der Politik'; stronger emphasis on wealth for service in the cavalry; specialization in the commissions of military commanders; and increase in the power and influence of the Areiopagos. On 52–58, Dreyer chronicles the vicissitudes of Athens after the Chremonidean War, concluding that the classical democracy did not survive this military defeat and the subsequent long period of Macedonian domination. On 58–64, he takes up the impact of the Mithradatic War and Sulla and the growing influence of Rome on the running of the Athenian state.

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7. Athens. Archives. P.Valavanis, *MDAI(A)* 117 (2002) 221–255, presents a new reconstruction of the Metroon in the Athenian Agora, with emphasis on how the building fulfilled its main function as the archives of classical and Hellenistic Athens. 'I think that there should be no doubt that for every one of the copies [of documents] on stone, there was an original document of perishable material in the archive and, furthermore, that all the originals of the decisions of the Boule and the Ekklesia, the *autographa*, were written down on papyrus and filed in the archives. It appears, moreover, that they were filed in absolute chronological order, not just by the year but by the month and the day the decision was taken. That is, they were calendared far more precisely than the copies made in stone.' (234)

In E.M.Harris, L.Rubinstein (edd.), *The Law and the Courts in Ancient Greece* (London 2004) 93–109, J.Sickinger presents 'The Laws of Athens: Publication, Preservation, Consultation.' He explores the several ways in which laws were published: axones, kyrbeis, stone and bronze stelai, wooden tablets. Physically, many were set up in proximity to the office of the supervising magistrate, e.g., homicide laws at the Stoa Basileios, headquarters of the Basileus. Many more were available in the archives, especially the Metroon. He cautions

against some modern assumptions that the laws were largely inaccessible, haphazardly arranged, very difficult to find, and seldom invoked. Contrasting the relatively small number of surviving Athenian νόμοι on stone with the numerous citations of legal documents in forensic speeches, Sickinger questions whether the Athenians ever aspired to the publication of all their laws on stone and remains skeptical that they did so in any complete manner in the well-known revision and codification of the laws in the last decade of the 5th cent. B.C. 'If they did manage to complete publication, the inscribed code soon became obsolete. At least nothing is heard of it in the fourth century.' (100) On 109 note 63, a helpful list of forensic speeches that include requests for laws to be read out.

In *Gestures: Essays Boegehold* 339–350, Sickinger covers some of the same territory in arguing that many of the archon dates in Aristotle, *Ath.Pol.* 22–26, concerning internal Athenian history, were available to researchers such as the Atthidographers through surviving documentary sources. He rejects the oral tradition as a viable and accurate source for much of this constitutional information.

For discussion of the role of public and family archives in the preservation of decrees and other documents, with particular focus on those cited in [Plutarch], *Vitae X Orat.* (*Mor.* 852C/D), see our lemma no. 41.

For stamped tiles from the Metroon, see our lemma no. 260.

On archives in the Greek world, see also our lemma no. 2148.

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8. Athens. Publication on σανίδες/σανίδια. In *Gestures: Essays Boegehold* 237–250, J.E.Fischer examines the literary and epigraphical evidence in Athens for the form and functions of σανίδες/σανίδια, writing-boards or planks made of wood, for temporary display of public notices or for storage in an archive. Among the many public functions of this mode of publication, Fischer discusses indictments (γραφὴ παρανόμων, γραφὴ λιποταξίου), confiscations (ἀπογραφαί) and lists of property, δίκαι (παραγραφή), new νόμοι, lists of military personnel, and lists of state debtors. He appends (248/249) a list of 37 references to these objects in inscriptions from throughout the Greek world. For sanides at Thasos and Chalkedon, see *SEG* LIV.

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8 bis. Athens. Erasure of inscriptions. E.Culasso Gastaldi, *CCG* 14 (2003) 241–262, collects evidence for the destruction and erasure of inscriptions in Athens (καθαιρέω, ἐξαλείφω, ἀφαιρέω, ἐκκολάπτω) in an effort to delete the memory of particular historical events and as opposition to political ideas. Among the texts she adduces, too numerous to be listed here, we single out *IG* I³ 46, 101, 229; II² 6 + add., 43, 52, 98, 111, 116, 448, 2336; XII.6.262.

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9. Athens. Eponymous archons in the 3rd cent. B.C. *SEG* XLIX 8; L 1. Building upon his last two contributions to this vexed topic (cf. *SEG* XLIX 8; L 1), M.J.Osborne has published 3 more papers, which we present here.

In 'The Archons of *IG* II² 1273,' in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 199–211, delivered orally in 2000, Osborne publishes a ph. of *IG* II² 1273, which contains 2 thiasotic decrees honoring officers who served in the archonship of Nikias (see our lemma no. 155). The archon date, partly preserved on the epistyle, refers to the year of Nikias' immediate successor. After reviewing all previous attempts to restore this line (*SEG* XLIV 58*), Osborne favors [ἐπὶ Εὐβούλ]ου ἄρχοντος, who becomes in 265/4 B.C. the successor of Νικίας III Ὀτρυνεύς of 266/5 B.C. He is to be distinguished from Euboulos (I), archon in 274/3 B.C. Euboulos (II) is known only from *IG* II² 682, the honorary decree for Phaidros of Sphettos, which Osborne places in 259/8 B.C. (see our lemma no. 127). 'Arising from this location for the *archon* Euboulos (II), that of Phanomachos is virtually assured as 263/2 and the constituents if not the exact order of the *archon* list for the period 268/7 down to ca. 238/7 become reasonably secure.' (210) On 205/206, Osborne prints a revised version of the archon list from 268/7 to 234/3 B.C., which overlaps considerably with—but is in fact superseded by—the list he prints in *Macedonians in Athens*, which we reproduce below.

In 'Shadowland: Athens under Antigonos Gonatas and His Successor,' in *Macedonians in Athens* 67–75, delivered in 2001, Osborne has 3 aims: (1) to clarify the chronology by relocating 4 individual archons; (2) to reconsider the thiasotic decree of the year of Kydenor, *SEG* II 9; and (3) 'to sketch out some historical implications.'

Taking the 4 archons in turn, he first discusses Ἀριστίων (67/68), attested in a thiasotic decree from Eleusis, *SEG* XXIV 156 (see our lemma no. 154), previously dated in the 230s B.C. but now assigned by S.V.Tracy to his Cutter of *IG* II² 1262, active ca. 320–ca. 290 B.C. Osborne suggests that the 'new' archon Ambrosios in *SEG* XLIX 141, dated 290/89 B.C. by G.Steinhauer, should more plausibly be dated later (see our lemma no. 146). Accordingly, Osborne proposes the following new schema for the archons of the second half of the 290s.

Date	Archon	
295/4	Νικόστρατος	secretary tribe XI
294/3	[Ὀλυμπιόδωρος]	[anagrapheus]
293/2	Ὀλυμπιόδωρος	anagrapheus
292/1	Φίλιππος	anagrapheus
291/0	Χαρῖνος	secretary tribe XI
290/89	Τηλοκλῆς	(?)
289/8	Ἀριστίων	(?)

Osborne deals second with Ἀθηνόδωρος (68/69), citing the unpublished decree *SEG* L 146 as evidence that he served in an Ordinary year and was the immediate predecessor of Lysias, who served in an Intercalary year. Osborne places Athenodoros in 239/8 and Lysias in 238/7 B.C., and presents intricate speculation about a possible secretary cycle recommencing in or just before 239/8 B.C., which we cannot reproduce here. His new schema for the archon list of 239/8–228/7 B.C. is incorporated in the list reproduced below.

For the third archon he discusses, Διομέδων (69/70), Osborne adduces the evidence of a decree from Diomedon's archonship found at Rhamnous, *SEG* XLVII 151, which praises the strategos Archandros for his activities against Alexander son of Krateros. Since Alexander died

in 245 B.C., Diomedon must be placed earlier, i.e., 248/7 B.C., for which Osborne has previously argued. He rejects the attempt of D.Knoepfler, A.G.Woodhead, and others to date Diomedon to 245/4 B.C. and adds the point that after the crisis referred to in *SEG* XLVII 151, Aristomachos, tyrant of Argos, effected a truce with Alexander that obviously postdated the archonship of Diomedon, 'which cannot thus be 245/4. In such circumstances the case for 248/7 for Diomedon becomes irresistible.'

Osborne fourth takes up Λυσιάδης (70–72), in whose archonship fall *IG* II² 775 + 803, two decrees praising a priest of Asklepios (see our lemma no. 40); *IG* II² 774, an honorific decree for Aristomachos of Argos; and *SEG* XLIV 60, a thiasotic decree proposed by Βάτραχος, who had earlier moved the thiasotic decree in honor of the epimeletai of the years from Polyeuktos to Theophemos, *SEG* II 9 (see our lemma no. 159). Osborne finds, after a very intricate discussion of the relationship of Lysiades to Diomedon and his successors, that 'the attribution of Lysiades to 241/0 becomes irresistible' (71). This is because, according to the 'expectations of the Metonic Cycle,' Lysiades' year must be Intercalary. Rejecting Meritt's attempt to restore Lysiades' year as Ordinary (*SEG* XXXI 96), Osborne maintains that, in the calendar equation of *IG* II² 775 + 803 LL. 3/4, 'only one restoration is plausible,' i.e., the one that yields an Intercalary year.

On 74, Osborne briefly outlines some of the historical consequences of his revised sequence of eponymous archons. The 240s were clearly 'a very turbulent period for the Athenians as captive allies' of Antigonos Gonatas. There were troubles from Alexander son of Krateros, whose operations around Rhamnous required extraordinary measures from the Athenian general Archandros in 248/7 B.C., the archonship of Diomedon. A general epidosis was decreed early in 247 B.C. εἰς τὴν σωτηρίαν τῆς πόλεως καὶ τὴν φυλακὴν τῆς χώρας, *IG* II² 791. There may have been further troubles, perhaps reflected in the abandonment of the secretary cycle after Diomedon. In 245 B.C., Aristomachos, tyrant of Argos, secured a truce with Alexander but it was short-lived, for Alexander died almost immediately thereafter. Then Athens had to face a new threat from Aratos of Sikyon and eventually the Demetrian War.

On 75/76, Osborne prints the following revised list of eponymous archons 268/7–228/7 B.C.

Date	Year (Meton)	Year (Attested)	Archon	Tribe of Secretary
268/7	I		Πειθίδημος	(10)
267/6	O	O	Μενεκλῆς	XI
266/5	O	O	Νικίας III	XII
265/4	I		Εὔβουλος II	(1)
264/3	O		Διόγνητος	(2)
263/2	I		Φανόμαχος	(3)
262/1	O		Ἀντίπατρος	(4)
	CYCLE X			
261/0	O	O	Ἀρρενηίδης	--
260/59	I	I	Φιλόστρατος	I(?) (or VI)
259/8	O		Φιλῖνος	II
258/7	O		Ἀντιφῶν	--

Date	Year (Meton)	Year (Attested)	Archon	Tribe of Secretary
257/6	I	[I]	Θυμοχάρης	--
256/5	O	[O]	Ἀντίμαχος	V
255/4	O	O	Κλεόμαχος	VI
254/3	I		Φανόστρατος	--
253/2	O	[O]	Καλλιμήδης	IV
252/1	I		Φειδόστρατος	V(?) (or III or VIII)
251/0	O	O	Θερσίλοχος	VI
250/49	O	O	Πολύευκτος	VII
249/8	I	I	Ἱέρων	VIII
248/7	O	O	Διομέδων	XII
247/6	O	[O]	Θεόφημος	--
246/5	I		Φιλόνεως	VI
245/4	O	O	Κυδήνωρ	VI
244/3	I		Εὐρυκλείδης	--
243/2	O		(?)	--
	CYCLE XI			
242/1	O		(?)	--
241/0	I	[I]	Λυσιάδης	--
240/39	O		(?)	--
239/8	O	O	Ἀθηνόδωρος	X
238/7	I	I	Λυσίας	XI
237/6	O		(?)	(12)
236/5	O		Κίμων	(1)
235/4	I	I	Ἔκφαντος	II
234/3	O	O	Λυσανίας	III
233/2	I		(?)	(4)
232/1	O		Μνησείδης	(5) (or 1 year earlier or later)
231/0	O		(?)	(6)
230/29	I		Ἰάσων	(7) (or 1 year earlier)
229/8	O		(?)	(8)
228/7	O	O	Ἡλιόδωρος	IX

In *ZPE* 143 (2003) 95–100, Osborne eschews the reliability of the secretary cycle in the period 248/7–234/3 B.C. and places his confidence much more firmly in the 19-year Metonic cycle (Diodoros 12.36). Using the requirements of 12 Ordinary and 7 Intercalary years in each cycle and the impossibility of two successive Intercalary years, he draws heavily upon *IG* II² 774 + *SEG* XXXIX 131; *IG* II² 776 + *SEG* XXI 392; *SEG* II 9; and *Agora* XVI 216/217. His results match the sequence of archons printed above.

In *A and M* 165–168, as Appendix I, S.V.Tracy cautiously and with full awareness of the volatility of the chronology, presents the working list of eponymous archons 261/0–234/3 B.C. that he used in the compilation of the volume. 'I harbor no illusion that it is more than

approximately correct. That is, I hope that the archons are in the correct order and, for the most part, in the correct decade.' (165)

Date	Archon	Date	Archon
261/0	(?)	247/6	Φιλόνεως
260/59	Φιλόστρατος	246/5	Θεόφημος
259/8	Φιλῖνος	245/4	Κυδήνωρ
258/7	Ἀντιφῶν	244/3	(?)
257/6	Θυμοχάρης	243/2	Εὐρυκλείδης
256/5	Ἀντίμαχος	242/1	(?)
255/4	Κλεόμαχος	241/0	(?)
254/3	Φανόστρατος	240/39	(?)
253/2	Καλλιμήδης	239/8	(?)
252/1	Φειδόστρατος	238/7	Ἀθηνόδωρος
251/0	Θερσίλοχος	237/6	Λυσίας
250/49	Πολύευκτος	236/5	Κίμων
249/8	Ἱέρων	235/4	Ἔκφαντος
248/7	Διομέδων	234/3	Λυσανίας

10. Athens. Administrators of the διοίκησις. In *A and M* 14, S.V.Tracy briefly registers his support for the view that the variation in the number of the article in the formula ὁ/οἱ ἐπὶ τῇ διοικήσει in Attic decrees of the Hellenistic period is without chronological or constitutional significance. 'Scribes and letter-cutters could refer to the plural board [οἱ] or to the head of it—i.e. the single officer [ὁ]—without signifying any difference.'

For the διοίκησις, see also our lemmata nos. 6 and 40.

11. Athens. Curses and social control in the law courts of classical Athens. Under this title, C.A.Faraone, in *Demokratie* 77–92, briefly adduces and translates Audollent, *DefixTab* 49; *IG* III.2, appendix, nos. 94, 107, in a discussion of the role of lead curse tablets and voodoo dolls (e.g., *SEG* XLIX 315–317) in the law courts of classical Athens. He withdraws his earlier suggestion (*Magika Hiera* [New York 1991] 20) that it was primarily 'perennial underdogs' who commissioned these spells. '[I]t seems abundantly clear that the wealthy and powerful in Athens [cf. Plato, *Republic* 2.364C] employed professional sorcerers to curse rival litigants just as they hired talented speech writers like Lysias to write speeches for them.' (89)

12. Athens. The Boule under Hadrian. In *BE* (2003) 286, S.Follet charitably notes our 'lapsus' in *SEG* XLVI 3, where we erroneously attributed an augmentation of the number of members of the Boule from 500 to 600 to the reforms of Hadrian, whereas there was a reduction in numbers from 600 to 500, 'exactement 520 (13 tribus, 40 bouleutes par tribu).'

She now prefers a date of 124/5 A.D. for this reform on the basis of *IG* II² 1075 + III 55, the decree of Synnada, and George Syncellus, *Chronographie* I p. 659.

13. Athens. Inscriptions on the Acropolis. In his beautifully illustrated synthesis of monuments, cults, history, and art, *L'Acropole d'Athènes* (Paris 2003), B.Holtzmann quotes some of the texts of the following inscriptions, with translations, brief discussion, and many photographs.

***IG* I³**	**Holtzmann**	***IG* II²**	**Holtzmann**
4	85–87, ph.	1	191/192, ph.
35	154–157, ph.; see	49	192/193, ph.
	below	101	192/193, ph.
36	154–157	120	194
52	145/146, ph.; 156	334	230–240
78	207/208	1424	197
375, 377	194/195, ph.	1425	160/161
435	99	1514–1531	181
436–451	107/108, 121	2087	236, ph.
453–460	110/111, ph.	2311	235–240
474–476	166–175	3025	234/235, ph.
505	99	3134	235, ph.
506	177/178, ph.	3474	185/186
596	70	3818	230/231
728	56	3838	187
784	68/69, dr.	4423	210/211, ph.
880	96/97	4960/4961	207/208, dr.
895	187	6320	232/233
1098	209, ph.	***SEG***	**Holtzmann**
1382	204	XII 80	224
		XXXIII 115	205

On *IG* I³ 35, Holtzmann states: 'A cause de la forme de la lettre sigma, ce texte ne peut être postérieure à 446/445.'

On 294, an Index des Inscriptions, which includes many additional texts mentioned only briefly.

13 bis. Athens. Inscribed stone dedications from the Acropolis. C.M.Keesling, in *Lettered Attica* 41–54, points out that dedications, the largest category of Athenian inscriptions in the period before 403 B.C.—a total of 510 dedications in *IG* I³, including 415 from the Acropolis; cf. gravestones (232 entries) and decrees (229 entries)—have been almost entirely ignored in recent debates about ancient literacy. Focusing on the 330 inscribed stone sculpture bases from

the Acropolis, she observes that 'dedicatory inscriptions as a genre were characterized by a concern on the part of the letterer to facilitate the reading of proper names' (41), and in her subsequent 'brief examination of how dedications were written and read,' she counters '[R.]Thomas' generalization that Athenian inscriptions became more difficult to read over time' (44) by noting the persistent aids to legibility in these dedications: 'making the dedicator's name the first word,' visual distinction between the dedication and signature, 'the greater use of added punctuation' than on decrees and gravestones, and a tendency to avoid word division. Turning next to the origins of the stoichedon style, Keesling argues against its characterization (by R.P.Austin and A.E.Raubitschek, among others) as 'a natural development,' maintaining that 'this evolutionary, teleological paradigm continues to be used to justify not only the search for the earliest stoichedon inscription, but also a search for precursors which can be identified as "attempts" at stoichedon.' (45) As examples of dedicatory inscriptions from the Acropolis and elsewhere that have been identified as such 'attempts,' she cites inter alia the inscription on the colossal kouros of Ἰσχῆς from the Samian Heraion, first quarter of the 6th cent. B.C. (*SEG* XXXVII 728) (45/46; dr.), for whose lettering she suggests the description 'letter alternation' (46), and concludes that these inscriptions 'show a developed sense of layout and graphic organization and . . . may in fact feature some vertically aligned letters, but . . . were never intended to be stoichedon inscriptions'; she consequently lowers the count of 'Acropolis statue dedications called stoichedon or partially stoichedon' in *IG* I³ from 91 to 'about 37.' (48) '"Partially stoichedon" and similar labels . . . are ultimately misleading.' (52)

In *The Votive Statues of the Athenian Acropolis* (Cambridge 2003), Keesling further explores these and other features of these bases, making full use of the surviving inscriptions; many ph. and dr. In Part I, topics include the occasions for dedicating a votive statue: a vow (εὐχή, 19 examples), first fruits (ἀπαρχή, 34 examples), tithe (δεκάτη, 29 examples), offering (ἄγαλμα, 12 examples), and occasion unnoted (ὁ δεῖνα ἀνέθεκε, 20 complete bases); settings; and purpose (to ensure recognition of the dedicant's name and, by implication, to be read) (24–35). Discussion of the generic features of votive inscriptions: dedicant's name and patronymic, deity, name of the offering, reason for the gift, verb of dedication, sculptor's signature (36–46). Taking up the possible impact of the political regimes of Peisistratos and Kleisthenes on the numbers of Acropolis dedications, Keesling finds that 'the idea that social and political tensions between aristocrats and Athenians of lower status were expressed through votive statue dedications on the Acropolis is a modern construct.' (46) On 50–55, after identifying fixed dating points provided by *IG* I³ 507, dedication of hieropoioi for the first Panathenaia (566 B.C.); 1023, Hipparchan herm (528/7–514 B.C.); 948, altar of Peisistratos son of Hippias (after 522/1 B.C.); 501, Boiotian and Chalkidian monument (after 506 B.C.); and 784, Kallimachos dedication (490–480 B.C.), and discussing the concept of 'old style and new style lettering', she finds that 'relative dates assigned to individual inscribed dedications within this period based upon the style of letter forms are the *least* reliable dates in the Acropolis series' (55).

In Part II (97–161), 'Divine Identities', Keesling argues in detail that the Acropolis korai represent the goddess Athena. In Part III (165–203), 'Human Identities', she discusses the topic of possible 5th-cent. B.C. portrait statues on the Acropolis. Three useful appendixes. Keesling

refers to all these inscriptions throughout almost exclusively by catalogue numbers in *DAA*, not by the often more up-to-date lemmata in *IG* I³.

See also our lemma no. 173.

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14. Athens. Ἄγρα and Ἄγραι. R.Simms, *GRBS* 43 (2002) 219–229, examines the literary and epigraphical testimonia for these two spellings of the 'verdant suburb of Athens on the Ilissos River' with particular attention to the grammatical explanation for the formulation ἐν Ἄγρας. Among the inscriptions cited are *IG* II² 4682, 5099 and *IG* I³ 369 L. 91. Simms suggests that in this area there was once a sanctuary of an old goddess Ἄγρα or Ἀγραία and that the name of the place in the plural developed from her, as with Ἀθῆναι from Ἀθηνᾶ and Μυκῆναι from Μυκήνη. Originally there were old rites for this goddess, perhaps including a procession, on which Simms suggests the later Lesser Mysteries were modelled. Artemis too came to be identified with the cult activities of the old goddess Agra.

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15. Athens. The Stoa of the Herms. *SEG* L 9.* R.Di Cesare, *ASAA* 79 (2001) 17–36, examines the literary, epigraphical, and archaeological evidence for the civic and military activity of Kimon, in competition with Themistokles, following the battle of Salamis, particularly his leading role in the first major campaign of the Athenians and their allies: the capture of Eion, 476 B.C. The epigrams on the three herms set up to celebrate this victory, while notoriously not naming any individual, clearly proclaim the achievements of Kimon, comparing him to Menestheus, the leader of the Athenian contingent in the Trojan War as told by Homer. While Themistokles concentrated on rebuilding the walls of Athens, Kimon focused his attention on the Agora, whose north side he adorned with the Stoa of the Herms. Di Cesare identifies this building with the large stoa excavated by the American School and labeled as the 'Stoa Poikile' on its published plans. For the role of *IG* I³ 503/504, the epigrams on the Persian Wars, in Di Cesare's reconstruction, see our lemma no. 71. Collection of epigraphical references to the Stoa of the Herms, 21 note 10, 22 note 28.

See also Di Cesare, 'Testimonianze per la Stoa di Peisianax come edificio (tardo)-arcaico dell'Agora di Atene,' *ASAA* 80 (2002) 43–49.

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16. Athens. The temenos of Demos and the Charites. M.C.Monaco, *ASAA* 79 (2001) 103–150, presents a full study of the literary, epigraphical, archaeological, topographical, and historical evidence for this shrine, founded by the brothers Eurykleides and Mikkion of Kephisia to celebrate the liberation of Athens from Macedon in 229 B.C. She proposes that the shrine was located to the west of the northwest corner of the Stoa of Zeus in the Agora. Among the evidence she presents are unpublished drawings by G.Kawerau of the excavations in the line of the extension of the Athens–Peiraieus railway in 1890. Of the following inscriptions found in or connected with the temenos, she provides detailed physical analysis, partial quotation of the texts, commentary on the contents, prosopography, chronology, and the historical setting.

A. Altar of Aphrodite Hegemone of the Demos and the Charites, 197/6 B.C. *IG* II² 2798. See our lemma no. 214.
B. Honorary decrees for Eumarides of Kydonia, 229/8–193/2 B.C. *IG* II² 844. Monaco 120/121 (ph.).
C. Base of the Thriasioi, ca. 200 B.C. *IG* II² 3864. Monaco 115, 121/122 (dr.).
D. Honorary decree for Timarchos of Salamis on Cyprus, 190–180 B.C. *IG* II² 909. *SEG* XLV 113, 115. Monaco 123/124 (ph.).
E. Honorary decree for Nikeratos of Alexandria, 181–170 B.C. *IG* II² 908. *SEG* XXIX 118.* Monaco, 124/125 (ph.), reprints the text of *IG* II²; no changes except for Ἀλε- at the end of L. 1.
F. Honorary decrees for Euelthon and Leontiskos of Patara, ca. 150 B.C.? *IG* II² 987/988. *SEG* XXX 79. See our lemma no. 141.
G. Decree of the Kerykes and Eumolpidai in honor of Philonides of Laodikeia in Syria, 170 B.C. *IG* II² 1236. Monaco 127, 131 (ph.).

On 130–134, Monaco collects the evidence for other cults in the temenos, such as Roma (*IG* II² 3404, 3547, 3571, 4775, 5047), Demokratia? (*IG* II² 1011, 2791, 4676 + 5029), Ptolemy III Euergetes and Berenike (*IG* II² 4676 + 5029); cf. also the εἰσιτετήρια of the Hipparchoi (*SEG* XXI 526; *Agora* XVI 270).

Representation in sculpture (see our lemma no. 214), on the New Style Coins and on a lead token (see our lemma no. 259), 134–138 (ph., dr.); extensive bibliography.

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17. Sounion. Cape Sounion and the Macedonian occupation. In *Macedonians in Athens* 152–161, H.R.Goette revisits some of the topographical, historical, and archaeological evidence outlined in greater detail in his book *Ὁ ἀξιόλογος δῆμος Σούνιον. Landeskundliche Studien in Südost-Attika* (*SEG* L 17) [see J.Mylonopoulos, *EBGR* (2004) no. 95 (*Kernos* 20 [2007] 271)]. On 159, ph. and dr. of *SEG* XLV 134.

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18. Athens. The sanctuary of Aphrodite Pandemos. F.Frost, *SyllClass* 13 (2002) 34–46, collects the literary and epigraphical evidence (*IG* I³ 832; II² 659, 4596) for the location of this shrine, and rejects its dubious association with Solon and prostitution.

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19. Athens. The Leokoreion. In an exhaustive discussion of the testimonia, physical remains, pottery and other finds, and particularly the cult practices, at this shrine, which she accepts as being the Crossroads Enclosure excavated by the American School east of the Stoa Basileios, S.Batino, *ASAA* 79 (2001) 55–82, assembles the epigraphical evidence that could lend support to this identification (65–67), i.e., *IG* II² 1008, 1742, 1963; *SEG* XXI 525; XLVI 148, 167; and the archive of the Athenian cavalry (*SEG* XXVI 163; cf. also G.R.Bugh, *The Horsemen of Athens* [Princeton 1988] [*SEG* XXXVIII 12, 276]).

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20. Athens. Kynosarges and the sanctuary of Herakles. S.Privitera, *ASAA* 80 (2002) 51–66, reviews the literary, epigraphical, and archaeological evidence for the position, functions, and history of the gymnasium of Kynosarges and the sanctuary of Herakles in southeast Athens on the banks of the Ilissos. Among the inscriptions studied are *IG* I³ 257; II² 1102, 1665 (see our lemma no. 178); *SEG* III 115–117. Privitera maintains that there was not an interruption of over three centuries in the history of the gymnasium but that there was a single building on the east side of the road to Sounion that was restored by Hadrian. The building west of the road, excavated by the British School in 1896 and 1897, cannot be the building destroyed by Philip V in 200 B.C. because it had already been abandoned no later than 225 B.C.

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21. Peiraieus. The sanctuary of the Διονυσιασταί. *IG* II² 1325/1326, 1368, 2948, and 11674. See our lemma no. 2225.

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22. Athens. Magistrates' headquarters in the archaic and classical periods. See our lemma no. 2201.

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23. Athens. The places of publication of Athenian state decrees, 5th cent. B.C.–3rd cent. A.D. Under this title, P.Liddel, *ZPE* 143 (2003) 79–93, collects and comments on the publication formulas preserved in 533 Attic decrees, with discussion of those erected on the Acropolis, in the Agora, in other locations, and outside Attica; 7 annotated tables.

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24. Athens. Μὴ μνησικακεῖν in Athenian inscriptions. E.Carawan, *JHS* 122 (2002) 5/6, in the context of his examination of the Athenian amnesty of 403 B.C. and the scrutiny of the laws, maintains that this provision—which is found in the Athenian decrees concerning the Bottiaioi, *IG* I³ 76 (422 B.C.); Keos, *IG* II² 111 (362 B.C.); and in the Exiles Decree of Alexander at Tegea, *Syll.*³ 306, Rhodes–Osborne, *GHI* 101 (see our lemma no. 417)—does not in itself result in pardon or convey immunity from prosecution; 'rather, it enforces the agreed restrictions on how far retribution can go' and prohibits 'resurrecting old issues that have been resolved by stipulations in the agreement.'

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25. Athens. Philosophers as 'élites' in late Hellenistic Athens, 229–88 B.C. In *Les élites* 383–400, E.Perrin-Saminadayar adduces some inscriptions and numerous literary sources to bolster his view that there did not exist at this time an Athenian local intellectual elite. Based on an examination of the leaders of the philosophical schools and their students, he argues that the vast majority of these men were foreigners who were deeply integrated into Athenian society and civil life without aspiring to an elevated status of intellectual exclusion. Many received citizenship, honorary statues, state funerals, subventions, right of ἔγκτησις, etc. Among the inscriptions cited are *IG* II² 791, 896, 1006, 1046, 1938, 3513, 3781; *SEG* XXIII

98; *I.Délos* 1891. The author frequently draws upon his Paris thesis, 'Un tout petit monde. Les acteurs de la vie culturelle athénienne, de la Libération d'Athènes à la crise mithridatique' (publication forthcoming). [See also M.Haake, *Der Philosophe in der Stadt* (Munich 2007) 13–170.]

26. Athens. Italians in Athens and Attica. *SEG* LII 501, 587, 754, 762, 1050, 1950. S.Follet, in C.Müller, C.Hasenohr (edd.), *Les Italiens dans le monde Grec: BCH* Suppl. 41 (Athens 2002) 79–88, surveys the evidence, primarily epigraphical, for Italians in Athens ca. 200 B.C.–100 A.D. She first lists natives of Magna Graecia and Romans attested on gravestones (80–82). As an indication of integration into Attic society, more helpful evidence is that of citizenship decrees, participation in new foreign cults, and victor lists at Athenian festivals—although the yield from these three groups of documents is negligible—and in particular the evidence of ephebic lists and lists of prytaneis and magistrates. On 82/83, Follet compiles a list of 41 Italians attested in Attic ephebic documents ca. 125–13 B.C. and 23 who are listed by tribes, having received Athenian citizenship; on 84, a list of the names of 45 Italian prytaneis and 7 magistrates. Most other Italians paid short visits to Athens. Those who settled seem to have been drawn more by Athens' artistic, cultural, and intellectual appeal; on 85/86, lists of artists, actors, philosophers, etc. As a free city and ally of Rome, Athens seems to have attracted few negotiatores, businessmen, officials, bankers (T.Pomponius Atticus is an exception). 'L'image culturelle d'Athènes est plus forte que son pouvoir d'attraction comme pôle économique.' (87) Summary in *An.Ép.* (2002) [2005] 1322.

A.Spawforth, *op.cit.* 103, explores the possible early ties between the family of Herodes Atticus and its Italian ancestors, primarily through Herodes' mother, Vibullia Alcia Agrippina, a member of the Corinthian family of Vibullii, who can probably be traced back to Pompey's *praefectus fabrum* L.Vibullius Rufus. A link between Athens and Corinth may have been forged by Lucius Vibullius Hipparchus: eponymous archon; kinsman of Herodes' father Atticus, also from Marathon; possibly a Corinthian who obtained Athenian citizenship through Atticus. Spawforth points out also that the cognomen of Herodes Atticus' mother Agrippina 'would suit origins in Corinth, where colonial Agrippae are well-attested, as would her wealth, said to rival her husband's (Philostratus, *V.Soph.* 547–8). . . . If Atticus married into a rich Italian settler-family . . . his senatorial aspirations seem less surprising.' For these, see *Corinth* 8.2.58; *An.Ép.* (1990) 763. 'One might add that if Herodes, their son, was already part-Italian, his own marriage to an Italian wife (the patrician Annia Regilla) seems less remarkable.' For the Corinthian Vibullii, see also our lemma no. 278. For a prominent Messenian family with Italian connections, see our lemma no. 386.

27. Athens. Roman citizens. In *Studia Hellenistica* 40 (Leuven 2003), S.G.Byrne publishes *Roman Citizens of Athens*, a detailed compendium of ca. 550 pages (with 16 stemmata) of all Athenians and residents of Attica who bear nomina gentilicia 'as expressed explicitly in the sources or strongly implied.' The arrangement is alphabetical by nomen; family members are grouped together and marked off by gray shading. A two-part Appendix follows the Register. Part I of the appendix (501–510) covers the chronological problems of the period and presents

a list of eponymous archons 75–267/8 A.D. based on the results achieved by S.Follet, *Athènes au II^e^ et au III^e^ siècle* (Paris 1976) and by recent 'attention to the functioning of the Metonic cycle and appreciation of its continued application through the Hellenistic and Roman periods' (501). Primarily on the basis of the calendric evidence of ephebic documents, Byrne finds 'a probability of 99.5% that in the Imperial period the Metonic cycle operated as it had since 432 B.C.' In Part II of the appendix (511–545), entitled 'Index of Inscriptions', Byrne lists, often with discussion, 381 inscriptions from Attica and elsewhere '(a) which differ in date from those given by the editions referred to in the Register and are not found *ad loc.* . . .; (b) for which joins or associations have been made that are not apparent from the reference given in the Register, or for which there is further important bibliography; (c) or for which new restorations or observations are suggested (these are signalled with an asterisk).' This section is a miniature goldmine of important data on the inscriptions of Roman Athens and, since we cannot record all these observations here and, in the absence of a general overall index of inscriptions in this work, we append the following listing of those inscriptions studied. Since Byrne lists these texts in numerical order under each subheading, we have not indicated page references.

AE
(1895) 121 no. 34
(1971) 131 no. 27
(1971) 132/133 no. 29
(1973) 90
***Agora* XV**
285 + 289 (see our lemma no. 187)
290 + 292
297
299 + 285
307
310
312
313
317
321–323
329
334–337
339/340
350
358–360
363–366
368
372
374

***Agora* XV**
375
381
382–385
387/388
390/391
394/395
398/399
400–402a
405–407
410
411–414
420
423–426
428
429
432
437
440
441
445
446
449
450–453
455
458

***Agora* XV**
459
466
468
469
472
473
482–484
491
***Agora* XVI**
337
***Agora* XVII**
78
926
F.Delphes
III.2.65/66
III.3.68
Hesperia
3 (1934) 58/59 no. 64
***Hesperia* Suppl.**
6 (1941) 109
8 (1949) 217 no. 8
I.Délos
1628/1629
2535/2536
2538

IG II²
1043
1069
1072
1086
1099
1108
1118
1119
1351
1368
1713
1723
1736
1739
1945
1947/1948
1950
1965
1973
1975
1989
1992
1995
1996/1997
1998/1999
2001
2002
2014
2015
2017
2018
2020–2024
2026
2029–2033
2037
2038
2041–2043
2046
2050–2052
2054
2056
2058–2060

IG II²
2063
2066
2073
2075
2077
2079
2081
2083
2085
2086
2087
2089
2090
2094
2096
2098
2103
2104
2106
2109
2110
2111/2112
2113
2115
2116
2118–2120
2124
2125
2127–2130
2131–2133
2136
2140
2145
2147
2150–2152
2155
2159
2160
2163
2167
2169
2176

IG II²
2179
2191
2193–2197
2199–2203
2205–2208
2210
2211
2214
2217
2219
2220–2224
2226–2228
2232–2235
2237–2239
2241–2243
2245
2247
2248
2253
2254
2274
2280
2281
2291
2302
2339
2340
2361
2461
2471
2472
2473
2483
2486
2773
2776
2893
2898
2963
3009
3011
3112

IG II²
3114
3185
3194
3198
3266
3416
3524
3531
3535
3542
3543
3558
3590
3593
3609
3610
3618
3621
3623
3632
3642
3643
3647
3656
3658
3659
3681
3691
3694
3704
3705
3707
3708
3715
3732

IG II²
3734
3737
3739
3745
3762–3764
3769
3786–3789
3798
3801
3802
3804
3805
3812
3813
3815
3935
3945
3952–3954
3962
3968
3981
3989
3992
4043
4054
4069–4071
4075
4083
4099
4193
4481
4497
4752
4813
4949

IG II²
5302
7006
7447
9687
10106
10680
12350
12431
12432
12501
12568
12569
12880
12887
IG IV².1
83
IG XII.6
306
307
IvO
627/628
SEG
XVIII 61
XIX 211
XXI 499
XXI 801
XXIV 200
XXIV 230
XXVIII 164
XXVIII 170
XXVIII 182
XXXI 132
XXXIV 136
XXXVI 213
XLIV 168

28. Eleusis. Relations with the Sanctuary of Demeter on Kythnos. C.Mitsopoulou suggests a connection between the temenos whose rent is recorded in *IG* I³ 386/387 (408/7 B.C.), 392 L. 10 (restored), and 394 L. 7, and the surface remains of a probable sanctuary of Demeter on the acropolis of Βρυόκαστρο on Kythnos. In support of this connection, she provides a detailed analysis and preliminary report on the pottery, terracotta figurines, lamps,

and fragments of kernoi from this site, on the basis of which she postulates close ties with Eleusis. She collects earlier references to the income derived by Athens from leasing of land on the island, before the discovery of the Sanctuary of Demeter on Kythnos [see especially M.Horster, *Landbesitz griechischer Heiligtümer in archaischer und klassischer Zeit* (Berlin 2004) 147–164]; *Πρακτικὰ Β' Κυκλαδολογικοῦ Συνεδρίου, Θήρα 31 Αὐγούστου–3 Σεπτεμβρίου 1995, Μέρος Β: Ἐπετηρὶς Ἑταιρείας Κυκλαδικῶν Μελετῶν (Annuaire de la Société d'Études de Cyclades)* 18 (Athens 2005) 331–335.

29. Athens. The cult of Apollo Delios. After adducing the literary and epigraphical evidence for sanctuaries of Apollo Delios at Marathon, Prasiai, and Phaleron, A.P.Matthaiou, in *Lettered Attica* 85–93, speculates on the basis on the priest's throne in the Theater of Dionysos (*IG* II^2 5052), the location of the Pythion, and the finding places of *IG* II^2 1635, accounts of the Delian Amphiktyones, and *SEG* XXXIX 170 that the worship of Apollo Delios in the city of Athens was closely tied to the Pythion. For Matthaiou's exclusion of *IG* I^3 130 from the evidence concerning Apollo Delios, see our lemma no. 53.

30. Vacat.

31. Peiraieus and Laureion. The foundation of the cult of Thracian Bendis. L.Beschi, *ASAA* 80 (2002) 13–19, presents a brief summary of the literary, epigraphical, and archaeological evidence for the sanctuaries and cults of Bendis in the 5th cent. B.C., citing *IG* I^3 136, 383; II^2 1256, 1283, 1317; *SEG* X 64; XXI 52; and XXXIX 210.

32. Attica. The goddess Themis. For brief remarks, with citation of relevant inscriptions, on the cult of this goddess in Attica (Rhamnous and Eleusis), see I.Berti, *ASAA* 79 (2001) 289–298.

33. Attica. The cults of the healing heroes. M.E.Gorrini, *ASAA* 79 (2001) 299–315, cites copious epigraphical evidence in this summary of her Naples dissertation. She studies the cults of the Ἀσκληπιάδαι, Ἀμφιάραος, Ἀμφίλοχος, Ἡρακλῆς Παγκράτης and Ἡρακλῆς Ἀλεξίκακος, ἥρωες ἰατροί, Δηλόπτης, and Καλλιστέφανος, and concludes that 'there is no distinction between the worship of gods and that of healing heroes as far as sacrifice practices and votive offering typology are concerned.' See also our lemmata nos. 2229 and 2224.

34. Athens. The Imperial cult under the Julio-Claudian emperors. F.Lozano, *La religión del poder. El culto imperial en Atenas en época de Augusto y los emperadores Julio-Claudios: BAR-IS* 1087 (2002). This work is prefaced by a detailed summary in English and ends with 5

appendixes, also in English: 1. cult places: buildings; 2. cult places: altars, by emperor; 3. Imperial priests; 4. identification of emperors and members of the Imperial family with traditional divinities; 5. Imperial visits. Among the Roman predecessors, continuing the tradition of the Hellenistic kings, was Antony νέος Διόνυσος at Athens. Lozano also sees the cult of the divine Augustus as partaking of this same tradition through immediate recognition of his divinity after the victory at Actium. The pattern was reinforced by observance of Augustus' birthday with monthly celebration and assimilation to Apollo (*IG* II^2 1071). Lozano also explores the proliferation of new priesthoods for the emperors and for members of the Domus Augusta and he examines the leading role played by Athenian ephebes in rituals expressive of worship of the Imperial family that inculcated these practices and beliefs in the Athenian aristocracy from an early age. The Imperial cult was also actively supported and visible at extra-urban sanctuaries such as Eleusis, Delos, and Rhamnous. Under Claudius and Nero, the cult grew in strength and received massive material and moral encouragement from leading Athenians, e.g., Tiberius Claudius Novius of Oion, high priest of the Domus Augusta. Activities of Novius and men like him demonstrated the leadership of the Athenian oligarchy in the dissemination of the Imperial cult as well as its remarkable potential for social and political advancement. Another important topic is the introduction of gladiatorial contests and the transformation of the theater of Dionysos to accommodate them.

While acknowledging his heavy reliance on inscriptions and recognizing that 'this work is mainly an epigraphical assessment of the imperial cult,' Lozano presents a balanced analysis of potential distortions in this kind of evidence. Full *indice epigráfico*.

For a resumé, see *An.Ép.* (2002) [2005] 1323, where it is noted that the author confuses Hipparchos and Atticus, respectively grandfather and father of Herodes Atticus (64/65).

35. Athens. The sculptor Kephisodotos the younger, son of Praxiteles, ca. 345–293 B.C. Accepting the identification by J.K.Davies, *APF* no. 8334, of the six-time trierarch Κηφισόδοτος Πραξιτέλους Συβρίδης (from 334/3 B.C., *IG* II^2 1632 LL. 100/101, to 325 B.C., *IG* II^2 1629 L. 674) as the son of the famous sculptor, P.Schultz, in *Macedonians in Athens* 186–193, examines the sculptural and epigraphical evidence for his career, which he assigns to the above dates. Among the significant inscriptions he adduces are *IG* II^2 3089, Praxiteles as choregos; *IG* II^2 4390, 344/3 B.C., base of a statue of Asklepios on the south slope of the Acropolis; *IG* II^2 3777, after 293/2 B.C., portrait statue of Μένανδρος; *SEG* XLIV 136, 340s B.C., statue base of Φιλουμένη daughter of Λεοσθένης; *IG* II^2 4025, 330s B.C., portrait of Φίλυλλα daughter of Φιλοκλῆς of Sounion; *IG* II^2 4608, late 330s/early 320s B.C., dedication by Χαιρεφάνης at Eleusis; *IG* II^2 3455, ca. 300 B.C., portrait of a priestess of Athena Polias from the Acropolis. Schultz notes that although Kephisodotos lived and worked in Athens while it was under Macedonian control, his artistic activity is never connected with Alexander and his successors. In fact, the literary, epigraphical, and archaeological evidence 'supports what seems to be a quiet series of connections between the artist and the ranking anti-Macedonian elements in Athens.' (192)

36. Athens. Representations of Demos on Attic document reliefs. In publishing for the first time an uninscribed marble document relief depicting Demos crowning an honorand, found on the North Slope of the Acropolis in 1937, K.Glowacki, *Hesperia* 72 (2003) 447–466 (ph.), collects and illustrates several inscribed comparanda and presents in an appendix (462–466) a catalogue of all representations of Demos on Attic document reliefs 432 to 318/7 B.C., with references to publications in *IG* and elsewhere.

On this topic, see also our lemma no. 94.

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37. Athens. Anti-Macedonian sentiment and democratic ideology in Athenian document reliefs, 357/6–320s B.C. C.L.Lawton, in *Macedonians in Athens* 117–127 (ph.), through an analysis of the sculptural style and iconography of document reliefs from 357/6 to the 320s B.C., traces a 3-phase development from (I.) traditional motifs limited to securing the aid of allies in the north to (II.) a larger format in the 340s B.C. with a more original and aggressive attempt to flatter foreign kings, who might serve the anti-Macedonian cause, to (III.) post-Chaironeia emphasis on personification of Athenian democratic institutions reflecting radical democratic ideology driven by anti-Macedonian sentiment. The sculptured reliefs decorate the following inscriptions, which we present in the 3-phase arrangement advocated by Lawton.

I. *IG* II^2 127, alliance with Thrace, 356 B.C. (Lawton, *ADR* no. 27)
IG II^2 128, alliance (?) with Thracian Neapolis, 355 B.C. (*ADR* no. 28)
IG II^2 130 + *SEG* XIX 49, honors for Sochares of Apollonia, 355 B.C. (*ADR* no. 29)
IG II^2 133, honors for Philiskos of Sestos, 354 B.C. (*ADR* no. 30)

II. *IG* II^2 212, honors for Spartokos II, Pairisades I, and Apollonios of the Crimean Bosporos, 346 B.C. (*ADR* no. 35)
IG II^2 369 + 414b/c (*SEG* XXI 298), honors for Bosporans, 323/2 B.C. (*ADR* no. 50)
IG II^2 226, honors for Arybbas the Molossian, after 342 B.C. (*ADR* no. 122)

III. *IG* II^2 239, honors for Alkimachos, 336 B.C. (*ADR* no. 37)
SEG XII 87, Eukrates' law against tyranny, 336 B.C. (*ADR* no. 38) (see our lemma no. 94)
LIMC III.1.146 no. 1, personification of Boule, 330s B.C. (*ADR* no. 142)
IG II^2 349, honors for Rheboulas, son of the Odrysian king Seuthes III, 331/0 B.C. (*ADR* no. 46)
IG II^2 367, honors for Asklepiodoros of Phokis, 323 B.C. (*ADR* no. 49)
IG II^2 448, honors for Euphron of Sikyon, 318 B.C. (*ADR* no. 54) (see our lemma no. 95)

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38. Athens. Private inscribed reliefs from the Macedonian period. In *Macedonians in Athens* 128–139 (ph.), I.Leventi publishes a series of illustrated notes on dedicatory reliefs of this era, some of them inscribed with the names of deities and dedicators. Brief discussion of *IG* II^2 4589, 4627, 4644, 4671, and *SEG* XXI 738, among others.

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39. Athens. 'The Cutter of *IG* II^2 17'. In *Gestures: Essays Boegehold* 350–363, S.V.Tracy studies 'A Major Athenian Letter-Cutter of the Late 5th and Early 4th Centuries B.C.: The Cutter of *IG* II^2 17 *(Dates: 409/8–386/5)*,' to whom he attributes 43 separate inscriptions, all of them stoichedon and almost all of them on white marble. The cutter inscribed a large number of inventories, as well as honorary decrees, and represents the earliest major cutter yet known and one of the most prolific. After describing the peculiarities of the individual letters of this cutter, Tracy presents a dossier of inscriptions that he attributes to him; photos of 10 of the texts, which we indicate below; reference to other photos where available; and 'adnotatiunculae' containing important observations on readings in some of the texts, which we mark with an asterisk, below.

***IG* I^3**
106
117
125*
179*
237
314
315
341 (ph.)
342 (ph.)
379*
380
382
406
410B
470 (ph.)
515
***IG* II^2**
2 (ph. of b)
17* (ph.)
24 (ph. of c)
31
50* (ph.)
51* (ph. of a)
52
54 (ph.)
80
85*
91*
153*
168*
186
1370 + 1371 + 1384
1373
1376
1380*
1399*
1400
1688*
1693
1743*
1952b, c*
2311* (see our lemma no. 192)
SEG
XV 114 (Agora inv. no. I 727) (ph.)
XVII 19
***Agora* XVI**
50 (on the date, see Tracy 354 note 9)

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40. Athens. Letter-cutters, 300–229 B.C. S.V.Tracy continues his detailed analysis of letter-cutters in late classical and Hellenistic Athens with a third volume, *Athens and Macedon: Attic Letter-Cutters of 300 to 229 B.C.* (Berkeley 2003) [*A and M*]. For the two earlier volumes, see *SEG* XL 295 (*Cutters*) and *SEG* XLV 221 (*ADT*).

After brief discussions (1–25) of, inter alia, chronological problems in the archon list of the 3rd cent. B.C. (see our lemma no. 9), inscribing habits, Macedonian intervention in the democratic constitution especially under Antigonos Gonatas, sporadic abandonment of the secretary cycles, appointment of some magistrates and strategoi by the king, iteration in membership in the Boule, τιμαὶ ἰσόθεοι for Antigonos Gonatas, and administration of the διοίκησις (see our lemma no. 10), Tracy presents the annotated dossiers of 8 individual cutters. On 29–37, 'List of Inscriptions Assigned,' ca. 258 inscriptions. This invaluable list both serves as an index for Tracy's book and makes it unnecessary for us to provide a comparatio numerorum here.

On 38–55, Tracy inserts addenda to the dossiers of the following 3 cutters studied in *ADT*: Cutter of *IG* II² 1262 (38–48, ph. on 41; see our lemmata nos. 98, 99, 101, 109, and 154); Cutter of *IG* II² 650 (49); Cutter of Agora I 4266 (50–55; see our lemmata nos. 101 bis and 160).

The 8 cutters studied in *A and M* are as follows:

Cutter of *IG* II² 478 (56–61, ph. on 57/58), 305/4–302/1 B.C.
8 inscriptions; ph. of *IG* II² 541 (59) and *Agora* XVI 114 (60).

Cutter of *IG* II² 657 (62–73, ph. on 63), ca. 305–ca. 275 B.C.
18 inscriptions and 3 'in the style of'; ph. of *IG* II² 1163 (66) and *Agora* XV 72 (67). See our lemmata nos. 100, 102, 115, 128, 169, and 184.

Cutter of *IG* II² 689 (74–79, ph. on 75/76), 305/4–ca. 270 B.C.
4 inscriptions; ph. of *IG* II² 690 and 797 (78).

Cutter of Agora I 3238 and 4169 (80–98, ph. of Agora I 3238 on 81), 286/5–ca. 239 B.C.
78 inscriptions and 3 'in the style of'; ph. of *IG* II² 668 (159), 698 (84), 780 (161), 784 (85), 792 (159), and *Agora* XVI 216 (160). Useful discussion (94–98, 154–164) of this cutter's inscribing habits and techniques, especially his use of blank spaces, wide interlinear spaces, and 'near stoichedon'. See our lemmata nos. 111–114, 118, 120, 121, 124, 129, 138, and 189.

Cutter of Agora I 6664 (99–111, ph. on 100), 281/0–ca. 240 B.C.
16 inscriptions; ph. of *IG* II² 550 (102), 706 (103), 775 (104), and 1222 (105). See our lemmata nos. 116, 119, and 125.

Cutter of *IG* II² 776 (112–117, ph. on 113), ca. 255–ca. 240 B.C.
5 inscriptions. See our lemma no. 137.

Cutter of *SEG* II 9 (118–127, ph. on 119, 122), 251/0–ca. 240 B.C.
5 inscriptions. This cutter seems to have been localized on Salamis and at Peiraieus (127). See our lemmata nos. 156–159 and 162.

Cutter of *IG* II² 788 (128–149, ph. on 129), ca. 260–ca. 235 B.C.
58 inscriptions and 9 'in the style of'; ph. of *IG* II² 683 (130), 779 (131), and 781 (162). Detailed discussion of how this cutter deployed blank spaces, preferred stoichedon, and developed the 'perfect design' and the 'modified perfect design' (144–149, 154–164). See our lemmata nos. 126, 130, 131, 134, 136, 139, 161, 169 bis, and 190.

On 150–153, Tracy includes the inscriptions he assigns to three small separate groups probably representing the work of three different cutters:

IG II² 524, 580, and *Agora* XVI 119, ca. 300 B.C. (150/151). See our lemmata nos. 105 and 106.

IG II² 643 + *Agora* XVI 162; *IG* II² 748; *Agora* XVI 163, ca. 300 B.C. (152). See our lemma no. 107.

IG II² 1253 and *Agora* XV 91 (153/154). See our lemma no. 110.

On 154–164, general conclusions in which Tracy compares and characterizes the work of two of the most prolific inscribers of the years 300 to 229 B.C., the Cutter of Agora I 3238 (81 inscriptions) and the Cutter of *IG* II² 788 (65 inscriptions). For about 15 years, 260–245 B.C., their careers overlap and they exercise a virtual monopoly in inscribing long documents on stone. Tracy warns against reading political overtones into this dominance. 'They dominated, it appears clear to me, because they were outstanding craftsmen who produced superior-looking inscriptions.' (157) He also is inclined to believe that they may have 'worked in the same shop and that the II² 788 Cutter was the assistant or apprentice of the I 3238 Cutter' (160). In *IG* II² 780 and 781, Tracy studies an instance where they both inscribed decrees passed at the same meeting of the assembly (161/162). Brief discussion of the Cutter of *IG* II² 1706, 'the first major cutter of the years after 229' B.C., the apprentice of the Cutter of *IG* II² 788; ph. of *IG* II² 794 and 833 (163).

In Appendix I (165–168), Tracy discusses his working list of archons 261/0–234/3 B.C.; see our lemma no. 9.

As Appendix II (169–177), Tracy and J.D.Morgan publish a new edition of *Agora* XV 79 + *SEG* XXXIX 132; see our lemma no. 121.

Index to Greek texts, Index of Passages Cited, Index of Persons, General Index, Comparatio Numerorum of Inscriptions Assigned in *Agora* XV and XVI with *IG* II² and Agora I Numbers, and (by M.B.Richardson) Comparatio Numerorum to *SEG*.

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41. Athens. Documents in [Plutarch], ***Vitae X Orat.*** **(*Mor.* 852C/D).** *IG* II² 457. *SEG* XLIX 107.* M.Faraguna, in A.M.Biraschi et al. (edd.), *L'uso dei documenti nella storiografia antica* (Naples 2003) 481–503, examines the nature and genre of the documents cited in this work and the circumstances in which they came to be preserved—in public and family archives—and available to the author. He particularly discusses the procedure of requesting an honorary decree from the βουλή and ἐκκλησία (αἴτησις) in the case of Demochares for Demosthenes (850F) and Laches for Demochares (851D), using the decree in honor of Kephisodoros (*SEG* XXV 112; *ISE* I.33) as a model. (484–487) On 487–491, he takes up the honorary decree for Lykourgos (852C/D), comparing it to the fragmentary surviving inscription *IG* II² 457. In the *Life of Antiphon* (833D–834A), Faraguna considers the καταδίκη that led to the prosecution of Archeptolemos, Onomakles, and Antiphon in 411/0 B.C. and how it came to be preserved in a public archive. (491–494) He concludes by urging that the Athenians developed 'una mentalità documentaria' early in the 5th cent. B.C. with the consolidation of the democratic constitution, the organization of the empire, and the recording of tribute.

In a study of public archives in Greek poleis, M.Faraguna, *QUCC* 80 (2005) 61–86, briefly returns to a comparison of the text of *IG* II² 457 with that preserved in [Plutarch], *Vitae X Orat.* (*Mor.* 852C/D) (75).

See also our lemmata nos. 7, 2148.

42. Athens. Pausanias and Attic inscriptions. After an introductory discussion of Pausanias' use of oral, literary, and documentary sources, with helpful notes on his diction in describing and quoting inscriptions, N.Modenesi, *Acme* 54.2 (2001) 3–37, observes that Pausanias records 223 inscriptions; the highest number in a single book are the 61 in book 1. On 16–36, she quotes, translates into Italian, and comments on the following inscriptions.

IG II² 3464. Pausanias 1.27.4, statue of Syeris (16–18).
IG I³ 501. Pausanias 1.28.2, bronze quadriga dedication (27–30).
IG I³ 511. Pausanias 1.22.4, dedication of hippeis (21–23).
IG I³ 835, 876. Pausanias 1.23.1, statue of Aphrodite by Kalamis dedicated by Kallias (18/19).
IG I³ 847. Pausanias 1.23.9, statue of Epicharinos (25–27).
IG I³ 883. Pausanias 1.23.3, statue of Diitrephes (19/20).
IG I³ 892. Pausanias 1.23.7, statue of a boy holding a perirrhanterion (24/25).
IvO 143. Pausanias 6.9.4/5, dedication of a chariot by Gelon, son of Deinomenes (32–34).
IvO 158. Pausanias 6.6.3, victory monument of Damoxenidas (31/32).
IvO 166. Pausanias 6.1.4, victory monument of Troilos (30/31).

Modenesi's overall assessment is that Pausanias was a careful, often meticulous reader of inscriptions, sometimes fully aware of artistic and historical background information that could not necessarily be derived or inferred from the text. For Pausanias' readings of votive inscriptions on the Acropolis, see our lemma no. 13 bis.

For a defense of Pausanias 1.25.8 against the charge that the author expressed a negative judgment on Philopappos, see M.Steinhart, *Klio* 85 (2003) 171–188.

43. Eleusis. The inscriptions on stone. Documents of the Sanctuary of the Two Goddesses and public documents of the deme. In *BAAH* 236 (Athens 2005), under the above title, K.Clinton has published vol. 1A Text and 1B Plates, which we will analyze in a later volume of *SEG*. Abbreviation, *I.Eleusis*.

44. Attica. The publication of *ΣΕΜΑ*. *SEG* XLI 244; XLII 106, 113; XLIV 220. We here signal in a preliminary manner the publication of this invaluable resource for all students of Attic epigraphy, prosopography, onomastics, and many other topics: *Συμπλήρωμα τῶν ἐπιτυμβίων μνημείων τῆς Ἀττικῆς*: *BAAH* 241 (Athens 2006) (*ΣΕΜΑ*), compiled by V.N.Bardani and G.K.Papadopoulos with a preface and a contribution on the gravestones from Rhamnous, both by B.C.Petrakos. We have followed the progress of this project in the lemmata

in *SEG* listed above, mostly brief reports by Petrakos in *Mentor* and other publications of the Archaeological Society at Athens over the years. In a later volume of *SEG*, we will present a full analysis of the scope, contents, format, and method of *ΣΕΜΑ*, but we wish here in the meantime to bring it to the attention of our readers who will be encountering references to *ΣΕΜΑ* both in *SEG* and elsewhere. More than 3458 gravestones published since *IG* II² 5220–13247 (1940), many of them never included in *SEG*.

45. Athens. 'E-Epigraphy. Reflections on Three Decades of Computing Attic Inscriptions.' Under this title, J.Traill, in *Lettered Attica* 113–129, presents a series of autobiographical reminiscences on his electronic experiences—e.g., 'I have spent more than 30,000 hours electronically connected' (113)—and other experiences in preparing a new edition of *Agora* XV; founding, developing, and continuing *PAA*; creating a computerized topographical database of Attica; the implications of now locating the deme of Oe near Koropi (see our lemma no. 186); the relative probability of prosopographical identifications; computer-generated stemmata; a join of two fragments of *SEG* XXIII 86 (see our lemma no. 183); new readings on *SEG* XXVIII 148 (see our lemma no. 185); homonymity of fathers and sons; deme representation in *IG* II² 1700 (see our lemma no. 182); increased availability and use of digitized photographs of inscriptions and squeezes; and 'the use of colour in presenting data' (127/128), closing with a quotation of Vergil, *Ec.* 4.42–45 on 'technicolour sheep.' [On 128, correct the URL of the 'attica' website search screen of *PAA* to www.chass.utoronto.ca/attica. Richardson.]

46. Athens. The papers of Euthymios Mastrokostas. *SEG* XLIX 35. C.B.Kritzas, *AD* 54 (1999) B.1 [2005] 34, gives a more extended description of these papers, now in the Epigraphical Museum, and their lamentable condition after a flood in the home of this late ephor. [Mastrokostas, though he published little, made remarkable discoveries, including many inscriptions, in his numerous excavations in different parts of Greece over a long career. Stroud.]

47. Athens (now lost). Decree concerning Erythrai, 452–449 B.C.? *IG* I³ 14. *I.Erythrai* 4. *SEG* XXXVI 5,* 301; XXXVII 1782; XLII 19; XLVIII 103, 1040; LI 2312; LII 6. A.Dössel, *Die Beilegung* 41–53 (see our lemma no. 2202), reprints the *IG* text, with German translation, copious bibliography, and commentary, primarily on the constitutional changes mandated for Erythrai and the provisions for dealing with fugitives and exiles. Dössel adopts the *ATL* date of 452–449 B.C. for this decree, placing the text after a revolt of Erythrai whose footprints she detects in the tribute-quota lists for 448–446 B.C.

48. Athens. Decree concerning Chalkis, 447/6 or 424/3 B.C. *IG* I³ 40. *SEG* LII 6, 37,* 44. M.Ostwald, *JHS* 122 (2002) 134–143, stresses the distinction made in this decree between οἱ Ἀθηναῖοι (LL. 3, 18, 25, 26, 27, 43, 55, 73, 79) and ὁ δῆμος ὁ Ἀθηναίων (LL. 9/10, 15/16, 22,

29, 30/31, 31/32, 37, 40, 41, 48, 52), speculating that the reason is 'possibly because the revolt [of Euboia] may have been instigated by elements hostile to the democrats who ruled Athens, and the Athenians now thought that they had most to fear from them' (138). Conversely, no distinction is made in referring to the people of Chalkis, who are merely called οἱ Χαλκιδεῖς throughout. Ostwald infers from this, and from the lack of reference to the Chalkidian constitution, that 'there is no evidence that the Athenians imposed a new form of government of Chalkis.' He goes on to analyze the elements of due process outlined in LL. 49–57 and the political motivation behind these provisions. Ostwald stresses that τελέω has been too narrowly taken in this passage as the equivalent of 'taxes', whereas it covers all civic contributions and services expected from a group. On 140–143, he argues that the ξένοι in LL. 52–57 are divided into three groups: (1) those who perform obligations to Athens, who are exempted from obligations to Chalkis, (2) those who have been granted exemption from public duties at Athens, who are similarly exempted from public duties to Chalkis, and (3) all alien residents not falling into these two categories, who must fulfill their public duties to the Chalkidians. 'The objection that "an Athenian decree would not call Athenians ξένοι" [Meiggs-Lewis, *GHI*² p. 143] has only limited validity once we assume that the present Athenian decree echoes the language of the original Chalkidian request for a ruling about the obligations of aliens in their midst.' Athenians, thus, cannot be excluded from categories (1) and (2) though they may not have made up all members of both groups. A likely identification of such ξένοι from the Chalkidian point of view might be Athenians who were allowed to settle on or even to buy the land in Chalkis seized by Perikles from the Hippobotai (Plutarch, *Perikles* 23.4). All others had to fulfill their civic obligations to the Chalkidians. 'Chalkidian political autonomy is conceded.'

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49. Athens. Decree, ca. 450–445 or 432/1 B.C. *IG* I³ 45. *SEG* LII 38.* G.Thür, in *Das antike Asyl* 26/27, doubts that the archers positioned as guardians at the wall on the Acropolis could distinguish between a δραπέτης or a λωποδύτης and legitimate visitors to the sanctuary.

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50. Athens. Decree concerning the water supply, 440–432 B.C. *IG* I³ 49. *SEG* XXIX 10;* XXXIV 10; XL 294; XLVI 127; XLVIII 55. L.Kallet, in *Popular Tyranny* 129, finds resonance between this decree, in which the demos rejects the offer of private individuals (members of Perikles' family) to help finance the construction costs of the springhouse, with the story in Plutarch, *Perikles* 14, in which Perikles, in response to outrage in the Assembly over the expense of (undefined) building projects, offers to pay for the structures himself and to put his name on the dedication. In both cases, the demos' decision to pay out of its own public sources leads Kallet to speculate that it 'may have rejected the offer because it wanted no threats to its own power and prestige. It is remarkable that the demos' refusal was inscribed on stone, itself reflecting its power.' She finds 'expression of its sole power at home' in the demos' numerous inscribed marble stelai relating to public building projects on the Acropolis and elsewhere.

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51. Athens. Decree concerning the settlement following the revolt of Samos, 439 B.C. *IG* I³ 48. *SEG* XLIV 5;* XLIX 2458. L.Gallo, in an examination of relations between Athens and Samos in the 5th cent. B.C. (see our lemma no. 74) 247–258, is inclined to the view that this document does not provide evidence that the Athenians imposed a democratic constitution on Samos at this time.

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52. Athens (now in Paris). Financial decree of Kallias, date? *IG* I³ 52A. *SEG* L 13, 38;* LI 6; LII 6. J.J.Kennelly, in *Gestures: Essays Boegehold* 284–286, briefly urges that the traditional date of 434/3 B.C., with the 3,000T being brought up to the Acropolis, cannot be reconciled with Perikles' assessment of Athenian resources in 431 B.C. as recorded in Thucydides 2.13.3 and must be rejected. 'The decree must be temporally distanced in both directions from 2.13.3's date of 431 B.C. A date either before 437 or appreciably subsequent to 431 must be considered the only possibilities for Kallias A.'

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53. Athens. Decree concerning harbor taxes and a sanctuary, ca. 430 B.C. *IG* I³ 130. *SEG* LI 31.* After a discussion of the restorations proposed in L. 4 by D.M.Lewis, τὸς Δελί[ος], and by H.B.Mattingly, τὸς δὲ λί[θος], A.P.Matthaiou, in *Lettered Attica* 86/87, observes that autopsy of the stone rules out iota as the letter following lambda; the correct reading is probably another lambda. There is no reason to connect *IG* I³ 130 to Delian Apollo at Phaleron. In *Horos* 14–16 (2000–03) 45–49 (ph.), Matthaiou publishes a revised text of the inscription, incorporating this reading (already reported in *SEG* LI 31). See our lemma no. 29.

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54. Athens. Decree: treaty with Egesta, 418 B.C. *IG* I³ 11. *SEG* LII 4, 44.* In reflecting upon the dating of the alliance between Athens and Egesta to 418 B.C., archon Antiphon, M.H.Chambers, in *Gestures: Essays Boegehold* 192–194, suggests that since there is now no evidence of an earlier alliance, the Egestans will not have been described in Thucydides 6.6. as 'pre-existing allies' of Athens, προγεγενημένοις ξυμμάχοις, but as προσγεγενημένοις (the variant reading in ABCF), allies in addition to those whose claim rested on kinship, ξυγγενέσι. Thus the dating of this inscription to 418 B.C. favors the reading προσγεγενημένοις in Thucydides 6.6. As an explanation for why the Egestans, in making their appeal to Athens for aid in 416 B.C., do not cite the alliance of 418 B.C., Thucydides 6.6.2, Chambers offers two explanations, neither of which he finds ideal: 1) the Athenians already knew that the Egestans were their allies and did not need to be reminded of the fact, 2) Thucydides, in exile, had no knowledge of the alliance of 418 B.C. and hence no reason to include it in his appeal of the Egestans in 6.6.

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55. Athens. Reassessment decree, 425/4 B.C. *IG* I³ 71. *SEG* L 13, 35/36, 41;* LI 6, 55, 2312. C.Carusi, *Isole e peree* 21–52, 87/88, 203–205 (ph., dr.) (see our lemma no. 2200), presents a detailed analysis of the identity, location, resources, and ancient sources pertaining

to the poleis in the peraia of Mytilene. Her starting point is the panel of Ἀκτα[ῖαι πόλες] in Col. III LL. 124–141 of this inscription, compared with the [Ἀκ]ταῖαι πόλες listed in Col. IV LL. 14–27 of *IG* I^3 77, the Assessment Decree of 422/1 B.C. Both lists are heavily restored in *IG* I^3 and Carusi argues that especially in *IG* I^3 71 frr. 34–36, the restorations, the disposition of the fragments, and the assumptions about uninscribed space on the stone as printed in *IG* I^3 are open to serious doubts and are by no means inevitable. The poleis she studies are Ἄντανδρος, Ῥοίτειον, Νέσος Πορδοσελένε, Ἀμαχσιτός [no mention of *SEG* LI 55, fragment of *IG* I^3 1453, Athenian decree regulating the use of Athenian coins, weights, and measures. Stroud.], Λάρισα, Κολωναί, Ὀφρύνειον, Ἴλιον, Πέτρα, Θύμβα, Παλαμέδειον, and Ἀχίλλειον. On the basis of the aforementioned epigraphical uncertainties and evidence from other sources for poleis in this region, Carusi urges that the list of Aktaian cities as restored in *IG* I^3 71 Col. III LL. 124–141 is probably too short.

56. Athens. Law, late 5th cent. B.C. In *Hesperia* 72 (2003) 273 note 23, J.McK.Camp II briefly notes the discovery in the Agora Excavations of 'I 7577, a fragment of the revision of the law code of Nikomachos at the end of the 5th century B.C., . . . being prepared for publication by Laura Gawlinski.' The ed.pr. is now published; L.Gawlinski, *Hesperia* 76 (2007) 37–55, which we will cover in a subsequent *SEG*.

57. Athens. The state sacrificial calendar, 410/9–405/4 and 403/2–400/399 B.C. *IG* I^3 236–241; II^2 1357. *SEG* LII 48.* In T.W.Hillard et al. (edd.), *Ancient History in a Modern University 1. The Ancient Near East, Greece and Rome* (Grand Rapids 1998) 114/115, N.Robertson in a discussion of the Συνοίκια festival (focusing on *SEG* LII 48 Face A, fr. 3, Col. II LL. 44–58) emphasizes that this celebration 'honours Zeus *phratrios* and Athena *phratria*, the pair of deities who preside over all Attic phratries. The "combined houses," οἶκοι, of the festival name are therefore a reunion of phratry lodges.' The source for this festival is cited as ἐκ τῶν φυλοβασιλικῶν, LL. 45/46, and Robertson points out that in *SEG* LII 48 Face A, fr. 1, Col. III LL. 3–22 they are also associated with the Skira festival and, in *IG* I^3 241 Col. II LL. 10–17, with the Dipolieia, two days after the Skira. 'Finally they were called upon again at the Panathenaea, if we subscribe to the conjecture made long ago that the four oxen and four sheep of the Parthenon frieze are the respective offerings of the Ionic *phylai*.' This evidence of their concern with three or four old festivals at the turning of the year is adduced by Robertson, inter alia, as an accurate image of early Attica available to Thucydides, '[Aristotle]', and Philochoros, who drew the right inferences from it.

58–62. Athens. Tribute-quota lists, 454/3–414/3 B.C. *IG* I^3 259–290. *SEG* LII 50.*

58: F.Maffre, *ZPE* 142 (2003) 119–126, examines the payments of the Hellespontine cities in *IG* I^3 281 Col. III LL. 5–39 with special attention to the restorations in LL. 33–35, where the stone is not preserved. Among the candidates for the

positions in these 3 lines, he finds the most plausible solution in the restoration of only 2 names in the Hellespontine district, not 3; i.e., Χερρονεσῖται | ἀπ' Ἀγορᾶς and Λιμναῖοι ἐν Χερρονήσοι. The sums of their payments are not preserved.

59: W.Tietz, *op.cit.* (our lemma no. 1670) 33–55, examines the evidence concerning Lykia and the identity of the συντελεῖς in these lists. He concludes that the term συντελεῖς has the same meaning as Λύκιοι alone, and that it comprised—besides, presumably, Milyas and Kibyratis—the members to the east and west of Phaselis (which, as a Rhodian colony, is listed separately), but not Telmessos (listed separately). The συντελεῖς made their payment through Xanthos. On 46–51, Tietz reflects on the effects in Lykia of Athenian rule and the coinage decree *IG* I^3 1453. See our lemma no. 74. On 51–55, he argues that the communities around the Gulf of Fethiye ceased to be members sometime between 421/0 and 412/1 B.C.

60: For discussion of the varying levels of tribute of Φύγελα and Μαραθήσιον 446–415 B.C. and their relationship to Ephesos, see C.Carusi, *Isole e peree* 139–142.

61: On the tribute-paying status of Lemnos 452/1–443/2 B.C. and a possible motive for the reduction of 9T for Lemnos (*IG* I^3 261 Col. I L. 3) to 4½T, of which Hephaisteia paid 3T and Myrina 1½T (*IG* I^3 268 Col. V LL. 30/31), see D.Marchiandi, *ASAA* 80 (2002) 548, with our lemma no. 4. Marchiandi is prepared to revisit the larger question of the liability of Athenian klerouchoi to tribute (553/554).

62: C.W.Fornara, in *Gestures: Essays Boegehold* 251–257, argues that a discrepancy between modern estimates of how much tribute was collected in 433/2 B.C., based on the surviving fragments of the tribute-quota lists (ca. 390T) and the annual figure of income from φόρος stated by Perikles in Thucydides 2.13.3 (ca. 600T), is to be explained by the supposition that the latter is the total of assessment for this year, not a record of what was received. For a similar, but much larger, discrepancy, and evidence that the Athenians were in the habit of using '*projections*, not accounts received' (255), he cites the enormously inflated assessment of 1460T in the assessment decree of 425 B.C., *IG* I^3 71. Fornara also speculates that Thucydides' total of 460T for the initial year of tribute collection, 477 B.C. (1.96.2), 'the assessment of Aristeides,' may similarly have been the assessed figure. [Note the choice of the verb τάττω in Thucydides 1.96.2, ἦν δ' ὁ πρῶτος φόρος ταχθείς; Aristotle, *Ath.Pol.* 23.5 and Plutarch, *Aristeides* 24.3–4, τὸν ἐπ' Ἀριστείδου φόρον . . . ὃν μὲν γὰρ Ἀριστείδης ἔταξεν. Stroud.]

63. Athens. Accounts of the logistai, 426/5–423/2 B.C. *IG* I^3 369. *SEG* L 3, 13, 38, 61;* LI 6, 8. In S.Deacy, A.Villing (edd.), *Athens in the Classical World* (Leiden 2001) 38, N.Robertson explores the possible meanings and etymology of the epithet of the Palladium in

L. 73, ἐπὶ Παλλαδίοι Δεριονέοι, 'referring to a person *Δηρίων or *Δηριωνεύς who is named . . . for δῆρις "strife," "contest."' He was possibly a hero of cult. See also our lemma no. 142.

63 bis. Athens. Accounts of the poletai. Sales of the confiscated property of the Hermokopidai, 415–413 B.C. *IG* I³ 420. *SEG* LII 52.* W.S.Morison, *ZPE* 145 (2003) 109–113 (ph.), reprints the *IG* I³ text after autopsy of the stone, reading in L. 5 [ἀγ]ρõ, L. 10 [τ]ὸν βουλευτέριον, L. 11 [Πε]ι[θ]αγόρα[ς], L. 12 [τὸ] βαλαν[ε͂ον hoρ]ίοσι T. He also reprints the *IG* I³ text of 418 (*Agora* XIX L2) as a close contemporary parallel, printing ἐλαῖ<α>[ι] in L. 16. In view of the size of some of the plots of land in *IG* I³ 420 (126 plethra, 11.7 hectares, ca. 29 acres; 26 plethra, 2.5 hectares, 6 acres) and the topographical problems in locating a bouleuterion and a nearby bath in Athens or in one of the Attic demes, Morison suggests that the properties listed in this inscription were located in an Athenian colony or cleruchy.

Based on onomastic material—e.g., Κόλχος, Σκύθας—and on the mention of a Skythian slave in the confiscated property of the Hermokopidai, N.A.Gavriljuk, in *The Cauldron of Ariantas* 75–85, infers that there was substantial slave trade between Skythia and Greece. The high price of slaves, higher than that of grain, may have made it a profitable enterprise.

64. Athens. Boundary stones of the Agora, ca. 500 B.C.? *IG* I³ 1087–1090. *SEG* XLVI 56.* J.K.Papadopoulos, *Ceramicus Redivivus. Hesperia* Suppl. 31 (2003) 187–189 (ph., dr.), dates these inscriptions after 480 B.C. on the basis of the letterforms and argues that they were erected when the agora of classical Athens was first laid out after the Persian Wars.

65. Athens. Boundary stone of the Sanctuary of the Nymphs, ca. 450 B.C. *IG* I³ 1065. *SEG* L 87.* For a large ph. and a transcription of the text as hιερὸν | Νυμφ[õ]ν | Δέμο (ἱερὸν | Νυμφ[ῶ]ν | Δήμου), see *BCH* 127 (2003) 695/696. In cleaning around this rock, a large number of archaic figurines was discovered.

66. Athens and Aigina. Boundary stones of temene of Apollo, Poseidon, and Athena on Aigina, 5th cent. B.C. *IG* I³ 1481–1490. See our lemma no. 273.

67. Samos. Athenian boundary stones, 5th cent. B.C. *IG* I³ 1492–1499. *IG* XII.6.238–247. *SEG* L 94,* 810. L.Gallo (see our lemma no. 74) 250/251 rejects the view that these horoi must be dated before 446 B.C., i.e., before the revolt of Samos, because of the use of the 3-bar sigma; cf. the Egesta decree, *IG* I³ 11.

68. Phaleron. Dedications of Kephisodotos and Xenokrateia, ca. 410–400 B.C. *IG* I³ 986/987 and II² 4546/4547. *SEG* XXI 777;* XLV 216; XLVII 30, 92; L 25; LI 17, 47. L.Beschi, *ASAA* 80 (2002) 29–37 (ph.), noting that the bibliography on these reliefs is 'enorme' and that no other sculptured votives have provoked so much discussion, reprints the texts with ph. and a helpful map of their finding places and a tabulation ('schema grafico') of the several different identifications proposed for the figures in *IG* I³ 967 by 14 different scholars, including his own 'nuova proposta'.

69. Athens. Inscribed bronze statuette of a horse and rider, ca. 550 B.C. Small bronze horse and rider (length 0.095 m), the bottoms of the horse's legs broken off; inscribed on the horse's right side: HIE *vacat*. Found in the excavations of the American School of Classical Studies on the North Slope of the Acropolis in a well that was filled in 525–500 B.C. Ed.pr. O.Broneer, *Hesperia* 7 (1938) 203–208 (ph.), Agora inv. no. A.B. 177 (Akropolis Bronze) who speculates that 'in view of the fact that the Anakeion is known to have been located on the North Slope of the Acropolis it is tempting to restore . . . ἱερ[ὸν τοῖν Ἀνάκοιν] but it may equally well be a dedication to Athena or some other deity.' (204) Extensive stylistic discussion with parallels among the marble horses and riders from the Acropolis.

In *AD* 54 (1999) B.1 [2005] 40, I.Trianti, C.Vlassopoulou briefly announce that this object has now been transferred from the Stoa of Attalos to the Acropolis Museum, where it is displayed in a new exhibit on archaic horses. They correct the reading of the first word to ιε[ρόν]. [The transfer is permanent; the inv. no. AB 117 (40 note 5) is an error for the Agora inv. no. A(kropolis) B(ronze) 177. We thank S.Dumont of the Agora Excavations for these clarifications. Richardson.]

70. Marathon. Casualty list from the battle of Marathon, 490 B.C., found at Eua, Villa of Herodes Atticus at Loukou. *SEG* LI 425.* See our lemma no. 354.

71. Athens. Epigrams on the Persian Wars, ca. 480 B.C. *IG* I³ 503/504. *SEG* LII 54.* In the course of an examination of the literary, epigraphical, and archaeological evidence for the civic and military activity of Kimon following the battle of Salamis (see our lemma no. 15), R.Di Cesare, *ASAA* 79 (2001) 17–36, returns to the view that the upper epigram celebrates the battle of Salamis, while the lower was added not much later by Kimon, in competition with Themistokles, to recall the glories of Marathon. He explores 'il legame intertestuale' between the second epigram and those on the herms erected to celebrate the allied, i.e., Kimon's victory at Eion, 476 B.C. See now A.Petrovic, *Kommentar zu den simonideischen Versinschriften* (Leiden 2007) 158–177, which we will cover in a later volume of *SEG*.

72. Athens. Grave epigram of Xenokles, ca. 550–530 B.C. *IG* I³ 1200. *CEG* I.19. *SEG* XV 62; XL 1650. G.I.C.Robertson, in R.M.Rosen, I.Sluiter (edd.), *Andreia: Studies in Manliness and Courage in Classical Antiquity* (Leiden 2003) 59–75, reprints the text, with English translation (reading the last word as ἐν[ορέαν?]), and provides an analysis of the diction and the genre of this poem, emphasizing how the 'inscription is both exceptional and conventional

in its collocation of the visible and the virtuous; its invitation to the viewer to "know" the deceased's *andreia* from "seeing" the monument.' This link between appearance and ἀνδρεία, though rare in contemporary inscriptions, is frequently made in the literary tradition by poets from Homer to Pindar.

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73. Marathon. Epitaph of Smikrias(?), ca. 500–480 B.C. *IG* I³ 1260. *SEG* X 463; XLII 66.* *CEG* I.72. Once EM 12809; now in the Marathon Museum. J.Lougovaya, *ZPE* 144 (2003) 109/110, interpreting the first letter of the third word as sigma, not iota, on the basis of the published ph. and dr., reads σε͂μα τόδε Σμικρί[- - -] Τελέφο Ἀφι[δναίο]. She believes that it is a prose epitaph, probably of Σμικρίας, a name found in Aphidna in *IG* II² 1927 and 5767. 'Usage of the word *sema* with both the demonstrative pronoun and the first person verb (σε͂μα τόδ' εἰμί) is unparalleled.' Pace J.Svenbro, *Phrasikleia* (Ithaca 1993) 32, who, without citing parallels, finds it 'perfectly normal syntax.'

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74. Athens. Decree regulating the use of Athenian coins, weights, and measures, date? *IG* I³ 1453. *SEG* LII 65.* After an analysis of T.Figueira, *The Power of Money* (Philadelphia 1998) (*SEG* XLVIII 58), on this decree, S.von Reden, *Klio* 84 (2002) 154–156, concludes, 'Figueira's reading of numismatic and epigraphical material is sound, the argument of the competitive advantage of Athenian coinage in the Mediterranean markets is compelling, and so is his contention that the impact of the decree must have been slight. . . . Moreover, it offers an example of state interference into economic practice which had at the same time economic, political, and fiscal implications.' She finds a date ca. 440 B.C. 'plausible'.

For the possible impact of this regulation on the cities of Lykia, see W.Tietz, *op.cit.* (our lemma no. 1670) 46–51. See also our lemma no. 59.

L.Gallo, in L.Breglia, M.Lupi (edd.), *Da Elea a Samo: Filosofi e politici di fronte all'impero ateniese: Atti del Convegno di Studi Santa Maria Capua Vetere, 4–5 giugno 2003* (Naples 2005) 249/250, rules out the interpretation of a continuous series of silver coinage at Samos in the second half of the 5th cent. B.C. as representing an anti-Athenian policy in violation of this decree on the grounds, among others, that the date and provisions of this legislation are too uncertain and controversial.

75–77. Athens. Ostraka. *SEG* LII 67–73.*

75: In *Gestures: Essays Boegehold* 183/184, J.McK.Camp II briefly notes that among the roughly 150 ostraka found recently in the Agora Excavations (*SEG* XLIX 69), all 34 for Themistokles exhibit the same preference for the spelling Θεμισθοκλε͂ς as do 90% of the examples excavated before 1990.

76: In arguing against the tradition that the musician and sophist Δάμων Δαμωνίδου 'of the deme Oa' was ostracized, K.Raaflaub, in *Gestures: Essays Boegehold* 317–331, rejects the 4 surviving ostraka bearing this man's name as arguments for or against such an event—which must 'be made entirely on literary and historical grounds.' (322) [We retain the author's formulation of the demotic; the Greek form and the choice between Oa and Oe are not points of discussion in his paper. Richardson.]

77: For an examination of the literary evidence for the 'Ende und "Nachleben"' of ostracism in Athens, see H.Heftner, *Historia* 52 (2003) 23–38: 'im Zuge der auf den Lamischen Krieg folgenden politischen Umwälzungen.'

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78. Akragas. Commercial graffito on an Attic vase, 5th cent. B.C. See our lemma no. 988.

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78 bis. Gela. Attic vase inscriptions. See our lemma no. 995.

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79. Athens. Trade graffiti on Attic neck-amphoras, ca. 500–early 5th cent. B.C. D.Vanhove, D.Constales, *AC* 71 (2002) 166–169 (dr.), examine the graffiti on the bottom of two Attic neck-amphoras in Göteberg and in the Hermitage in St.Petersburg—Π(έντε) Ε(ἷς) Κ(οτύλαι) ('6 kotylai') and Π(έντε) Ε(ἷς) Κ(οτύλαι) Κ(οτύλη) ('7 kotylai')—and relate them to trademarks discussed by A.W.Johnston, *Trademarks on Greek Vases* (Warminster 1979) 144, 217. They suggest that these decorated pots were filled in the emporia of Etruria and were marked by a Greek trader to indicate what 'was in the jar and not . . . what it could contain.' On 167–169, intricate mathematical formulas and computer algebra employed in estimating the volume of these vases.

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80. Athens. Vase inscriptions. A corpus of drinking inscriptions on Attic Little Master cups, ca. 550–530 B.C. R.Wachter, *Kadmos* 42 (2003) 141–189 (ph.), presents a brief introduction discussing the subject matter of the paintings on the outside of the lip and the tondo of these vessels: animals, hunting, sirens, sphinxes, centaurs, a few heroic scenes with Herakles, Theseus, 3 kalos-inscriptions Στροῖβος καλός, but no sex or war scenes; comments on the varying dimensions of the cups. All this is followed by a detailed catalogue of 131 specimens arranged according to the variations in the formula of the dipinti. Each entry contains a numbered reference to H.Immerwahr, *Corpus of Attic Vase Inscriptions (CAVI)* (see *SEG* XLVI 12); location and inventory number; type of cup and diameter; provenance; artist(s); date (if not ca. 550–530 B.C.); bibliography (especially Beazley and *CVA*); description of figured decoration; text of inscription in minuscules without accents, breathings, or word divisions (e.g., Χαιρεκαιπιειευ) followed by texts printed in the conventional manner. The main formulas include Χαῖρε καὶ πίει εὖ, addition of συ at the beginning and τοι at the end, Χαῖρε καὶ πίει τένδε, Χαῖρε καὶ πίει με, the merchant's formula Χαῖρε καὶ πρίο με, Χαῖρε καὶ πίει. 14 pages of ph.

In J.H.W.Penney (ed.), *Indo-European Perspectives: Studies in Honour of Anna Morpurgo Davies* (Oxford 2004) 300–322. Wachter publishes a twin article, which we will cover in *SEG* LIV.

81. Athens. Decree of Theozotides concerning Athenian orphans, 403 B.C.? *SEG* XXVIII 46. *SEG* XLV 41.* A.Dössel, *Die Beilegung* 133/134 (see our lemma no. 2202), after a brief summary of the contents of this inscription, finds 'unsicher' the case for a date after 403 B.C., rather than after 411 B.C.

82. Athens. Decree and catalogue; rewards for those who fought for democracy, 401/0 B.C. *IG* II2 10 + 2403. *SEG* XLIV 34,* 89; XLVII 1028 app.crit.; XLIX 8; LII 86. Rhodes–Osborne, *GHI* 4. A.Dössel, *Die Beilegung* 128–132 (see our lemma no. 2202), briefly sets this decree into its historical context and the dispute over citizenship after the democratic victory at Mounychia. She also relates it to A.E.Raubitschek's reconstruction of the decree and catalogue in honor of those who returned from Phyle, *SEG* XXVIII 45 [on which, however, see now *SEG* LII 86, new fragment, Stroud].

83. Athens. Decrees concerning Dionysios I of Syracuse, 393–367 B.C. *IG* II2 18 (*SEG* XXXVII 66; XXXIX 324; XLV 231). *IG* II2 103 (*SEG* XXXII 56;* XXXIV 259; XXXVI 442; XLV 49). *IG* II2 105 (*SEG* XL 63;* XLVII 2313; XLVIII 98). Rhodes–Osborne, *GHI* 10. G.Vanotti, in M.G.Angeli Bertinelli, A.Donati (edd.), *Usi e abusi epigrafici: Atti del Colloquio Internazionale di Epigrafia Latina (Genova 20–22 settembre 2001). Serta Antiqua e Mediaevalia* VI (Rome 2003) 43–52, analyzes the expression ἄρχων τῆς Σικελίας, by which the Athenians here identify this dynast, against the background of the literary sources where he is regularly called τύραννος, βασιλεύς, or στρατηγὸς αὐτοκράτωρ. A similar practice can be seen with the Bosporan tyrants Leukoneus and Perisades, 389/8–309 B.C., who are called ἄρχων in inscriptions (*CIRB* 6a, 9, 18, 75, 113, 825, 974, 1036, 1043, and 1046) but τύραννοι and δυνάσται by Strabo (7.4.4). Vanotti suggests that since the Athenians used the term ἄρχων over a period of 30 years, it was chosen, with care, as a diplomatic courtesy without juridical/institutional implications. She finds suggestive the contrast drawn by the Athenian Euphemos in 415/4 B.C. at Kamarina (Thucydides 6.85.1) between an ἀνὴρ τύραννος and a πόλις ἀρχὴν ἔχουσα.

84. Athens. Decree in honor of Klazomenai, 387/6 B.C. *IG* II2 28. *SEG* XLII 23, 250; XLV 231; XLVIII 1135 app.crit. Rhodes–Osborne, *GHI* 18. For an analysis of the political, economic, and topographical relationship of the island of Klazomenai with its territory on the mainland, and discussion of the identity and location of Χυτόν (LL. 9/10), see C.Carusi, *Isole e peree* 237–244.

85. Athens. Decree concerning Lemnos, 387/6 B.C. *IG* II2 30. *SEG* L 134,* 139; LII 39, 1894. *Agora* XVI 41; *Agora* XIX L3. D.Marchiandi, *ASAA* 80 (2002) 543–554, in a topographical and historical examination of the agricultural resources of Lemnos (see our lemmata nos. 4 and 179), finds the current interpretation of this decree unsatisfactory both on historical grounds and on the basis of method. Despite its fragmentary nature, it is clear that this is a document of confiscation (L. 6 ἀπογραφή) of land inscribed in a list (L. 7), but Marchiandi argues that the land confiscated is not that of private individuals (Spartans or Spartan sympathizers) as most previous editors have maintained, but is public land that had been improperly expropriated by Athenian klerouchoi who remained on the island 404–387/6 B.C. The decree does not call for new klerouchoi to come to settle in Lemnos nor is this a document for the leasing of public land on Lemnos. It seeks to recover public land and to adjudicate in court (LL. 23–27) disputes arising over public ownership of such land. And it sets up procedures to prevent similar abuses in the future. Marchiandi rejects the theory that Lysander captured Athenian klerouchoi on Lemnos in 404 B.C. (see our lemma no. 241). On 545 note 295, Marchiandi doubts that the cross-reference to Salamis in L. 34, [καθά]περ τοῖς ἐς Σαλαμ[ῖνα], concerns *IG* I3 1, the Salamis decree of more than a century earlier; it more likely concerns some roughly contemporary regulations. In the references in L. 10 τρεῖς κατὰ τὸ δ[- - -], L. 11 [παρ]ὰ τῷ Θησείωι ἐν ἧιτινι ἂν ἡμέ[ραι], and L. 12 πεντακοσιομεδίμνων, she detects a tax, a public building, and a term evoking the 500 medimnoi of the μερίδες in the grain-tax law of 374/3 B.C. (see our lemma no. 88). These conjectures lead her to explore the possibility that already in the last quarter of the 5th cent. B.C., Lemnos was also subject to a produce tax on grain and that the island specialized in growing wheat and barley; see our lemma no. 179.

86. Athens. Decree, 4th cent. B.C. *SEG* XVI 55. *SEG* XXIX 88; XLII 229. In *Epigraphica . . . Guarducci* 91–106 (ph.), D.Peppas-Delmouzou ties this decree and its possible institution of a new festival for Εἰρήνη closely to the iconography on the great cylindrical altar from Brauron, *IG* I3 1407 bis (see our lemma no. 211). 'Infatti, nel mio nuovo testo dell'iscrizione, sulla l. 8 restituisco . . . [τὰ Βραυρώνια] (al posto di [τὰ Παναθήναια]).'

87. Athens. Nikophon's law on silver coinage, 375/4 B.C. *SEG* XXVI 72. *SEG* XLIX 93;* L 141; LII 799. C.Feyel, *RPh* 77 (2003) 37–65, with the subtitle 'Remarques sur le sens de δόκιμος, δοκιμάζειν, δοκιμασία,' focuses on the text and the interpretation of LL. 8–13. He reviews the previous scholarship and provides critical commentary on all restorations of the end of L. 9, concluding that the supplement ἐ[ὰν καλόν,] in the ed.pr. is preferable. In support, he cites the parallel of Xenophon, *Oikonomikos* 19.16: Ἆρ' οὖν, ἔφη ὁ Ἰσχόμαχος, καὶ περὶ ἀργυρίου ἐρωτῶν ἄν σε, πότερον καλὸν ἢ οὐ, δυναίμην ἄν σε πεῖσαι ὡς ἐπίστασαι διαδοκιμάζειν τὰ καλὰ καὶ τὰ κίβδηλα ἀργύρια; Feyel next turns to the proposition, maintained by, e.g., T.V.Buttrey (*SEG* XXIX 87), that the verb δοκιμάζειν means 'to approve' or 'to consider something δόκιμον, approved.' After an examination of numerous examples in a wide variety of literary and epigraphical passages, Feyel concludes that δόκιμος,

δοκιμάζειν, and δοκιμασία do not always have the sense of approbation, approval, etc., but often indicate 'examen préliminaire,' vel sim. Merchants in the Athenian market could not have expected from the δοκιμαστής 'une simple approbation, une certification, mais bien un contrôle préalable.' The examination that the δοκιμαστής conducted of the coins brought to him was not definitive, but was one that could always be susceptible of revision; his scrutiny (δοκιμασία) of a coin, however, had the advantage of going right to the essential point. 'En cela, elle s'avérait tout à fait adaptée aux transactions commerciales, dont la loi de Nicophon entendait garantir le bon déroulement.' (65)

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88. Athens. Agyrrhios' law on the grain-tax in the islands, 374/3 B.C. *SEG* XXXVI 146. *SEG* L 137.* For useful comments on the provision in L. 25 that the grain must be free of darnel, καθαρὰς αἰρῶν, see S.Amigues, *RPh* 77 (2003) 17–22.

A.Moreno, *ZPE* 145 (2003) 97–106, observing that the tax of 100 medimnoi of wheat and 400 of barley is 'simply 100% of the taxable capital of a Solonic πεντακοσιομέδιμνος,' identifies the δωδεκάτη in Agyrrhios' law as a tax exclusively imposed on the Athenian klerouchoi in Lemnos, Imbros, and Skyros belonging to this top Solonian class. 'The law was a democratic masterstroke not only because it provided a public supply of grain for the Athenian *demos*, but also because it turned a tax on the wealthy cleruchs of Lemnos, Imbros, and Scyros from a δωδεκάτη in cash (a relatively painless yearly payment of 500 drachmas) into a much more onerous δωδεκάτη in grain, *equaling a yearly payment of five hundred medimnoi from each cleruch*.' There was only one tax-collector, for 'the sale of the tax is evidently a winner-take-all contest between him and other similar shipping-tycoons, each striving to outbid the rest in bringing back to Athens *the greatest amount of the asked and predetermined tax*. The successful buyer would return to Athens with this contracted amount, and would keep the difference between it and the full asked amount. This difference, minus the expenses incurred in collecting the tax, would be the tax collector's profit.' (100) The pentakosiomedimnoi were arranged in symmories to pay the tax (LL. 31–33). Moreno estimates the total grain-tax in the three islands at ca. 270,000–300,000 medimnoi, which would have required 90–100 ships to convey it to Peiraieus. He suggests that only 'say, *half* of 270,000 *medimnoi* would be stored' in the Aiakeion, thus ruling out Stroud's identification of this temenos with the 'Rectangular Peribolos' in the Agora and requiring a structure 'at least four times' its size. On 103–105, Moreno speculates on the strong likelihood that there was an earlier δωδεκάτη in grain applied in the 5th cent. B.C. to Athenian klerouchoi at Hestiaia, Chalkis, Eretria, and Karystos.

U.Fantasia, *MedAnt* 7 (2004) 513–540, noting that the difficulty in interpreting this law is not from the epigraphical point of view but is due to the technical language employed and the lack of parallels for many of its provisions, studies its provisions in detail under the following headings: 'Una "cinquantesima" in natura o in denaro?' (514–518); 'Le città e gli appaltatori' (518–528); 'Misurare e pessare il grano' (528–536); 'Grano pubblico e finanze cittadine' (536–540). Excellent bibliography (513/514 note 2) [to which add *SEG* L 137]. Fantasia makes a distinction between the πεντηκοστή, which was collected in cash, and the δωδεκάτη, which was a produce tax. The six men in LL. 31–36 are a company of πριάμενοι, not payers of taxes.

D.Marchiandi, *ASAA* 80 (2002) 542/543 (see our lemma no. 4), briefly summarizes the provisions of this law as applied to her examination of the agricultural productivity of Lemnos in the 4th cent. B.C. (see our lemmata nos. 85, 179, and 241). She identifies the συμμορία in LL. 31–33 as consisting of six tax farmers (πριάμενοι) and is attracted to Faraguna's theory (*SEG* XLVIII 96) that a μερίς corresponded to 'un distretto territoriale'. From the provisions in *IG* II² 30 LL. 10–12 (see our lemma no. 85), she deduces (545/546) that there may have been an analogous Athenian produce tax on grain in Lemnos in the 5th cent. B.C.

On June 1, 2006, at the Scuola Normale Superiore in Pisa, a Tavola Rotonda was held on this inscription, 'Nuove ricerche sulla legge granaria ateniese del 374/3', with ten speakers on various aspects of the law and related problems. Publication of these papers is in process.

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89. Vacat.

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90. Athens. Decree concerning Ioulis on Keos, 362 B.C. *IG* II² 111. *SEG* XXII 60;* XXXIV 259; XXXIX 73; XLVI 119; L 449. *Staatsverträge* II.289. Rhodes–Osborne, *GHI* 39. A.Dössel, *Die Beilegung* 147–158 (see our lemma no. 2202), reprints the text, with German translation, copious bibliography, and commentary dealing with the causes and the course of the stasis in Ioulis and Athenian reprisals for the murder of their proxenos.

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91. Athens. Decree. Prospecting contract between Athens and Sokles? 338–325 B.C. *IG* II² 411. *SEG* XL 73.* G.Thür, in M.J.Schermaier et al. (edd.), *Iurisprudentia universalis. Festschrift für Theo Mayer-Maly zum 70. Geburtstag* (Cologne 2002) 779–784 and in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 175–189, reprints the text, with app.crit. and German translation. He concludes that 'Sokles ist in den 25 Jahren nicht "Verpächter" parallel zur Polis, sondern nur der "Gläubiger des Pachtzinses".'

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92. Athens. Decree in honor of priests and hieropoioi, 338 B.C. after Chaironeia. *IG* II² 410. *SEG* LI 76.* In *Lettered Attica* 56–67 (ph.), S.Lambert returns to this inscription, printing a new text from autopsy, full commentary on readings, and expanding his ideas on the personnel honored in this decree, providing much more prosopographical data; the nature of the erasure in LL. 39/40; the date and circumstances in which the decree was originally enacted; and its final destination and find-spot at the Theater of Dionysos in Athens, cf. the summary in *SEG* LI 76. In addition to Lambert's new readings registered in *SEG* LI 76, we note here that his text differs from that in *IG* II² in the following respects: L. 1 [- - -]κτο Σκ[αμβωνίδ?]ης εἶπεν], L. 24 τ[ῆ]ς παρασ[τάσ]εως, L. 30 [Α]ὐτο[σθ]ένην.

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93. Athens. Decree proposed by Demades concerning Lemnos, 337/6 B.C. *SEG* XXXV 63. *Agora* XVI 72. *SEG* XXXVI 150.* E.Arena, *ASAA* 80 (2002) 309–325 (ph.), reprints the

text, restoring LL. 5/6 as [ι]ζεν Ἐργ[έας Ὤαθεν· ἔδοξεν τῆι βουλῆι καὶ τῶι δήμ|ωι]. He rejects the identification of τὸμ βασιλ[έα] in L. 21 as either the Athenian magistrate or Philip II, in favor of the king of Persia, and proposes the following restorations in LL. 19–23, interpreting the document as an honorary decree for Athenian klerouchoi on Lemnos who aided the Hellenic League's expedition sent to the coast of Asia Minor in the spring of 336 B.C.

[. . . . . .21. . . . . τῶν ἐν Λ]ήμνωι κ[ατοικ]-
20 [ούντων ἐπαινέσαι τοὺς κληρούχ]ους τοὺς [χρησ]-
[ίμους ὄντας περὶ τὸμ πόλεμον πρὸς] τὸμ βασι[λέα]
[. . . . . . . .16. . . . . . . καὶ στεφανῶσαι] ἕκαστ[ον αὐτ]-
[ῶν χρυσῶι στεφάνωι . . . . . . .13. . . . . .] δὲ τοὺς [. .4. .]

20/21. Or [βοηθ|ήσαντας κατὰ τὸμ πόλεμον], Arena.

94. Athens. Law of Eukrates on tyranny, 337/6 B.C. *SEG* XII 87. *SEG* L 8, 141/142;* LII 1886. In J.Roisman (ed.), *Brill's Companion to Alexander the Great* (Leiden 2003) 118–120, M.Faraguna briefly argues against viewing this law in the context of a struggle between pro- and anti-Macedonian factions rather than as part of a democratic reaction against recent actions of the Areiopagos that were perceived as contrary to the spirit of the constitution, i.e., support of Phokion, execution of citizens who had fled Athens.

J.Ober, in *Popular Tyranny* 222–226 (ph.), sees the iconography of the relief at the top of this stele and the context of its text as suggesting 'that the overthrow of the *demokratia* and the *dēmos* and the establishment of a tyranny would not terminate the legitimate authority of the Demos or the instrumental capacity of the Athenian demos to reward and punish the political behavior of individual Athenians. . . . And so, personified Demos (and the political order he represents) will still sit on his metaphorical throne even if "the demos" is (momentarily) overthrown.'

Arguing that in 337/6 B.C., 'the authors of the publication clause of the law of Eukrates apparently believed that they would get the text of the law to the Ekklesia by sending an inscribed copy to the Pnyx,' i.e., ἐν τῆι ἐκκλησίαι LL. 26/27 = at the Pnyx, M.B.Richardson, in *Gestures: Essays Boegehold* 332–337, draws the inference that Pnyx III was expected to be in use by the Ekklesia at this time. Attempting to date the construction of Pnyx III still more precisely, she further proposes that 'if we can presume that Pnyx III cannot have been built from start to finish between the battle of Chaironeia and the ninth prytany of 337/6 B.C., then the initial stages of construction, which included the prominent retaining wall, were underway before the battle.'

A.J.L.Blanshard, *JHS* 124 (2004) 1–15: 'The decision to adorn this stele with a relief is a deliberate and marked choice. It seems most likely that we should see Chairestratos [the γραμματεύς] as the instigator behind its presence.' (3) 'It is impossible to escape the gaze of these full-frontal faces. Again, we are in uncharted territory. There is no precedent for a full-frontal Demos in document reliefs.' (5) 'It is inevitable that whenever we encounter Demos, politics is not too far away.' (7) 'Any attempt at critical engagement with the representation

inevitably results in political expression. Whether you think the depiction of the People is too old, too young, too rich, too poor, too plain or too good-looking, too kind or too cruel—you have implicated yourself in a political view.' (8) 'In looking at Demos you saw yourself reduced to your bare essentials, the sculptural shorthand of citizen masculinity.' (9) He ends on 12/13 with 'a final gesture, a moment of discontinuity: the law of Eukrates as a monument of the gulf that separates Athens and Western democratic culture.'

On representations of Demos, see also our lemmata nos. 36 and 37.

95. Athens. Two decrees in honor of Euphron of Sikyon, 323/2 and 318/7 B.C. *IG* II² 448. *SEG* XXXII 90;* XXXV 239; LI 17; LII 1894. G.J.Oliver, in *Lettered Attica* 95–110 (ph.), establishes the correct finding place of this stele, probably reused in the construction of the Great Drain, in the cut for the Athens–Peiraieus railway east of the Stoa of Zeus Eleutherios, Agora grid J:5. The two stelai containing the original first decree in honor of Euphron, passed in 323/2 B.C., were destroyed by the oligarchs in 321/0–319/8 B.C. (LL. 57–63). The decree of 318/7 B.C., authorizing the replacement of these two stelai, states (LL. 69–72) that they were now to be set up on the Acropolis and next to the statue of Zeus Soter καθάπερ ὁ δῆμος ἐψηφίσατο [πρότε]|<ρ>ον; this suggests that the stelai of 318/7 B.C. are to be set up in the same locations as the two stelai that had been torn down. But in LL. 27–29 of the decree of 323/2 B.C., editors have proposed readings and restorations placing one of the stelai next to Zeus and the other on the Acropolis, i.e., in reverse order to that in LL. 69–72, and C.Schwenk has proposed in L. 29 ἑτέραν ἐν ἀγορᾶι παρ[ὰ] τ̣ὴ̣ν̣ βουλὴ̣ν̣ Σ.κ[. . . . .9. . . . εἰς], which she restored as Σ̣[ι]κ[υωνιάσιν v εἰς], *Athens in the Age of Alexander* (Chicago 1985) no. 83. Pointing out that this restoration 'is one letter too long: 42 as opposed to 41 letters' (101), Oliver (103), after autopsy, offers the following new text of LL. 26–30.

[Διονυσίων μεγά]-
λων τῶι ἀγῶνι· ἀναγράψαι δὲ τὸ ψήφισμ[α ἐν στήλαις λ]-
28 ιθίναις καὶ στῆσαι τὴν μὲν μίαν ἐν ἀ̣κ̣[ροπόλει τὴν δ']
ἑτέραν ἐν ἀγορᾶι παρ[ὰ] τ̣[ὸ]ν̣ τοῦ Δ̣[ιὸς τοῦ Σωτῆρος· εἰς]
δὲ τὴν ἀναγραφὴν τ̣ῶ̣ν̣ σ̣τ̣ηλ̣ῶ[ν δ]ο̣ῦ̣ν̣[αι τὸν ταμίαν τοῦ]

Oliver assumes 'an elliptical reference to an altar' with τ̣[ό]ν̣ in L. 29; the word βωμόν is omitted. He accepts the view that the altar east of the Stoa of Zeus Eleutherios was this altar.

See also our lemma no. 37.

96. Athens. Decree honoring a citizen of Priene, before 321 or 307/6 B.C. *IG* II² 564 + *SEG* XVIII 18. *SEG* XXXIII 103.* *Agora* XVI 111. E.Culasso Gastaldi, *ZPE* 144 (2003) 111–122, reprints the text of *Agora* XVI 111, but after study of the two fragments—inv. no. EM 7157 in the Epigraphical Museum of Athens and inv. no. Agora I 5295 in the Stoa of Attalos—she proposes a completely new disposition of these two non-joining pieces to yield the following revised text, in which she has incorporated a number of important new readings.

She discusses the officials in Samos in LL. 9–11 and provides two historical reconstructions, (1) in which the honorand from Priene is granted protection by Athenians who still control their cleruchy on Samos, i.e., before 321 B.C., or (2) a possible dating in 307/6 B.C. connected with a possible restoration of Athenian control of Samos by Antigonos Monophthalmos. She favors the first alternative.

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      [. .]. .I[. . . . . . . . . . . . . . .32. . . . . . . . . . . . . . .]        Stoich. 37
      [τ]ὸν δῆμον [τὸν Ἀθηναίων, ἐπαινέσαι Φ. . .5. . .HN.]-
      [.] Ἀδμήτου Πρι[ηνέα καὶ στεφανῶσαι χρυσῶι στε]-
4     [φ]άνωι ἀπὸ χιλ[ίων δραχμῶν, ἀναγράψαι δὲ πρόξε]-
      [ν]ον αὐτὸν καὶ εὐ[εργέτην τοῦ δήμου τοῦ Ἀθηναί]-
      ων καὶ αὐτὸν καὶ [ἐκγόνους καὶ εἶναι αὐτοῖς πρ]-
      όσοδον πρὸς τὴ̣ν [βουλὴν κα]ὶ τ[ὸν δῆμον πρώτοις]
8     μετὰ τὰ ἱερὰ κ[αὶ ἔγ]κτη̣σιν γῆς κ[αὶ οἰκίας κατὰ]
      τὸν νόμον· ἐπ[ιμελεῖσθ]α̣ι δὲ αὐτῶ̣ν [τὴν βουλὴν v]
      [τ]ὴν ἐ̣ς Σάμω[ι καὶ τὸν] δ̣ῆμον καὶ τῶν σ[τρατηγῶν v]
      [τοὺς ἀεὶ ἀφικνουμέν]ους Ἀθήνη̣θεν ὅ̣[πως ἂν μη v]-
12    [δ’ ὑφ’ ἑνὸς ἀδικῶνται· ἀ]ν̣α̣[γ]ρ[ά]ψαι δὲ τό[δε τὸ ψή v v]-
      [φισμα τὸν γραμματέα] τ̣ὸν κατὰ πρυτα[νεί]α[ν καὶ]
      [στῆσαι ἐν ἀκροπόλει]· εἰς δ̣ὲ τὴν ἀναγ[ραφὴν τῆς]
      [στήλης δοῦναι τὸν ταμίαν το]ῦ̣ δήμου [: ΔΔΔ :] δρ[α]-
16    [χμὰς ἐκ τῶν κατὰ ψηφίσμα]τα ἀναλισκο[μέ]νων v v
      [τῶι δήμωι· καλέσαι δὲ το]ὺς πρέσβει[ς τῶ]ν Πριη- v
      [νέων ἐπὶ ξένια εἰς τὸ πρ]υτανεῖον εἰς αὔριον v

                  [in corona]          in corona
                  [ἡ βουλή]            ὁ δῆ[μος]
20                [- - - - - -]        Φ[- ca. 5 -]HN[. .]
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For a contemporary Samian decree in honor of a citizen of Priene, see *IG* XII.6.51.

97. Peiraieus. Decree concerning the agoranomoi, 320/19 B.C. *IG* II² 380. *SEG* XXXIII 90;* LII 1906. G.J.Oliver, in *Macedonians in Athens* 49 note 32, reports from autopsy that on the tympanon of the pediment, to the left of the central decoration, 'enough of θεοί can be read. This becomes the first line of the decree: *IG* II² 380 lines 1–4: [Θ]εοί· | ἀναγραφεὺς Ἀρχέδ[ι]κος Ναυκρίτου Λαμπτ[ρεύ]ς· | ἐπὶ Νεαίχμου ἄρχοντος ἐπὶ τῆς Ἐρεχθηΐδος κτλ.' After examining the squeeze at the Centre for the Study of Ancient Documents, Oxford, P.Liddel, *ZPE* 143 (2003) 81 note 18, confirms Oliver's reading of 'an omicron of . . . θεοί.'

98. Athens. Fragment of a decree? ca. 320–ca. 290 B.C. Small fragment from the top of a stele of grayish-white marble with a bit of projecting moulding preserved above L. 1; broken on all other sides. Found in 1937 in the Agora Excavations, inv. no. I 5069. Ed.pr. S.V.Tracy, *A and M* 45/46 no. 1 (ph.), who assigns it to his Cutter of *IG* II² 1262, active ca. 320–ca. 290 B.C. He suggests that L. 1 preserves the end of the patronymic and the beginning of the demotic of the speaker.

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      [- - -]Ο̣ΥΕ[- - -]      Stoich.
      [- - -]Ε̣[- - -]
      illegible traces
4     [- - -]ΤΕ[- - -]
      [- - -]Υ̣[- - -]
```

99. Athens. Fragment of an honorary decree, ca. 320–ca. 290 B.C. Fragment of white marble, left side preserved, broken on all other sides. Found in 1951 in the Agora Excavations; inv. no. I 6416. Ed.pr. S.V.Tracy, *A and M* 46–48 no. 2 (ph.), who assigns it to his Cutter of *IG* II² 1262, active ca. 320–ca. 290 B.C. The formula ἐπαινέσαι αὐτὸν ἀρετῆς ἕνεκα καὶ στεφανῶσαι χρυσῶι στεφάνωι τὸν δεῖνα, which Tracy recognizes here, he finds also in the citizenship decrees *IG* II² 495, 496 + 507, and *SEG* XXXVI 164 proposed by Stratokles of Diomeia for friends of King Demetrios in 303/2 B.C. Classifying Agora I 6416 with them, he tentatively restores LL. 3–5 [- - - στεφανῶσαι χ]|ρυσῶι [στεφάνωι κατὰ τὸν νόμον - - ca. 9 - - Χ]|αρμίδ[ου - - -] and [much more boldly, Stroud.] LL. 2/3 [- - - Ἀντιγόνο]|υ καὶ Δ[ημητρίου - - -].

```
      Ι[- - - - - - - - - - - - -]      Stoich.
      ΗΝ[- - - - - - - - - - - -]
      Υ̣ καὶ Δ[- - - - - - - - χ]-
4     ρυσῶι [στεφάνωι - - -]
      ΑΡΜΙΔ[- - - - - - - - - -]
      .Σ̣[- - - - - - - - - - - - -]
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[4. As printed in discussion on p. 48; misprinted in the text on p. 46. Stroud.]

100. Athens. Decree, ca. 305–ca. 275 B.C. *SEG* XXI 370; XXVI 93; XLVII 132. *Agora* XVI 189. S.V.Tracy, *A and M* 69/70, in assigning this inscription to his Cutter of *IG* II² 657, active ca. 305–ca. 275 B.C., notes that in L. 2 the possible restorations for the name of the archon are restricted to Νικόστρατος (295/4 B.C.), Φιλοκράτης (276/5 B.C.), Πυθάρατος (271/0 B.C.), and Σωσίστρατος (270/69 B.C.). While rejecting the argument of W.K.Pritchett, *ZPE* 20 (1976) 191, that Pytharatos must be excluded on the grounds of the spacing of the letters, Tracy is unable to see any certain trace of a letter before the rho and is unable to accept the reading of Meritt and Woodhead, [Ἐπὶ Πυθ]αράτου, *Agora* XVI 189. On 73, he seems to express a preference for Nikostratos (295/4 B.C.).

101. Athens. Alliance with Sikyon, 303/2 B.C. *SEG* XXXI 86; XLI 50; XLV 91.* *Agora* XVI 115. J.McK.Camp II, *Hesperia* 72 (2003) 273/274 (ph.), presents the ed.pr. of a new fragment (Agora I 2636n) of a stele of 'Hymettian' marble found in the Agora Excavations, now shown to be pedimental. The fragment preserves parts of the opening lines (1–15) of the inscription and joins the top of Agora I 2636b to form the text printed below. Camp assigns the lettering to Tracy's 'Cutter of *IG* II² 1262' (*ADT* 136–147). The text of the fragment confirms the date of 303/2 B.C. and the line length of 50 stoichoi, both proposed by E.Schweigert in *Hesperia* 15 (1939) 35–41. The decree was passed on the same day as *IG* II² 493 and 494.

b + n. [- - - Συμ]μαχια[- - -]
[ἐπὶ Λεωστράτου ἄρχοντος ἐπὶ τῆς Αἰαντίδ]ος δωδεκάτης πρυτα- Stoich. 50
[νείας, ἧι Διόφαντος Διονυσοδώρου Φηγούσι]ος [ἐγρα]μμάτευε· Σ[κ]-
4 [ιροφοριῶνος δεκάτει ὑστέραι, τρίτει καὶ ε]ἰκο[στεῖ] τῆς πρ[υτα]-
[νείας· ἐκκλησία κυρία· τῶν προέδρων ἐπεψήφιζεν Δεξ]ίμβροτος
[Ἀρχεσίλου Παιανιεὺς καὶ συμπρόεδροι]· ἔδ[οξε]ν τ[ῶι] δ[ή]μωι· vacat
[- - - - - proposer's name - - - - - εἶπ]εν· π[ερὶ ὧν οἱ] πρέσβεις [.]
8 [...............32...............]ων [ἀπ]ανγέλλουσιν α[. .]
[...............30..............Σ]ικυώνιοι ἐν τετ[.]ιονγ[.]
[.............25............ τὴν εὔ]νοιαν οἰκείαν ἐνδεικν[υ]-
[..............29..............]ν ἀφικομένων τῶν πρέσβε[ω]-
12 [ν.............28.............]του γινομέ[ν]ου τῆς πόλεω[ς]
[.............27.............]ουν ἀπάγειν τὴν πόλιν τὴν Σι-
[κυωνίων ....17........ φιλί]α[ν] καὶ οἰκειότητα κοινὴν [.]
[.............27.............] πόλεσιν τήν τε συμμαχίαν ε[.]
16 [...............31...............]κα[. .]ν[.]οι εἰς τη[. . 5 . .]α
[................34................]νηφ[. . .]ενοιει[. . 4 . .]
[...................39...................]ιων καὶ α[. . 4 . .]
[...................39...................]ς Ἀθήνησιν κα[.]
20 [.................36.................σύ]νπασιν ἐπαινέ-
[σαι τὸν δῆμον τὸν Σικυωνίων καὶ στεφανῶσαι χρυ]σῶι στεφάνωι
[.......................47.......................]της

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101 bis. Athens. Two copies of an honorary decree, ca. 304–271 B.C. *IG* II² 479/480. *SEG* XXXIII 93; XXXIV 1690; XLVII 59. In commenting on these two identical copies of the same decree, S.V.Tracy, *A and M* 52–55, assigns *IG* II² 479 to the Cutter of Agora I 4266, active ca. 304–271 B.C., and *IG* II² 480 to 'a hand as yet unknown to me' (52). Since it is clear from the text that only one stele was commissioned by the state, Tracy proposes that the other stone 'was privately commissioned,' although it is impossible to tell which is which. He suspects that *IG* II² 479, with its more widely spaced lettering and larger format, may have been the private copy, and speculates on the basis of the parallels of other doublets from this period—*IG* II² 622/623 (see our lemma no. 113); 666/667, honors and citizenship for Strombichos; 672/*Hesperia* 10 (1941) 338/339, honors for Komeas of Lamptrai, hipparch of

Lemnos—that since all of these enactments focus on actions that secured the safety and freedom of the Athenians, it may be that 'the right to set up a private copy was not inherent, but was reserved for individuals whose actions were considered crucial to the continued existence of the *demos*.'

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102. Athens. Honorary decree, before 302/1 B.C. *IG* II² 513. *SEG* XXXI 84;* XLIX 12, 107. S.V.Tracy, *A and M* 70–72 (ph.), in classing this inscription as 'in the style of' his Cutter of *IG* II² 657, active ca. 305–ca. 275 B.C., rejects the reading of L. 1 as [Λυκοῦρ]γον Λ[υκόφρονος] reported by M.J.Osborne, *ZPE* 42 (1981) 172–174 (*SEG* XXXI 84). After autopsy of the stone in Athens and squeezes in Princeton, Tracy reads [- - -]IONT[- - -]; the first letter could also be H or N, the last I or Y. 'The payment official on this text, [τὸν ταμίαν τοῦ] δήμου, indicates a date not later than 302/1' (67 note 4).

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103. Brauron. Law of the nomothetai, ca. 300 B.C.? *SEG* XXXV 83; LII 104.* G.Ekroth, *Kernos* 16 (2003) 59–118, in a long, detailed analysis of the topography, monuments, and finds from the excavations of the Archaeological Society at Athens, 1948–1963, argues that there is no supporting archaeological evidence for a cult of Iphigeneia at this site and that the association between Agamemnon's daughter, Artemis, and Brauron in *Iphigeneia in Tauris* 1462–1467 is an invention of Euripides. On 102–118, she presents a chronological summary of 'The Development of the Sanctuary of Brauron,' which includes a short section (113–116) on this inscription. Referring to it as 'an Athenian state decree, issued by the *nomothetai*,' she reprints an unrestored text of LL. 2–7 and briefly discusses the identity and location of ὁ νεώς, [Παρ]θενών, οἱ οἶκοι, and τὸ ἀμφιπολεῖον, providing a helpful and revealing table of 'Suggested identifications of the buildings mentioned in the 3rd-century inscription' by 13 different scholars. In a very cautious discussion, Ekroth seems attracted to the view that the νεώς and the Παρθενών are two separate structures; the οἶκοι refer to the stoa with its dining rooms; the ἀμφιπολεῖον with its upper floor may have housed religious officials or the arktoi; the gymnasium, palaistra, and stables are still to be discovered.

On 87–93 and 109, Ekroth suggests that in the north end of the large stoa, the long, narrow courtyard was used for the display of wooden panels mounted in the 37 slots in the row of stones running the length of the corridor inside the columns. She rejects the view of Papademetriou and others that votive offerings of women's clothing were mounted on these boards and argues instead that the wooden panels were inscribed with the names of the arktoi, ca. 600–700 names, every 4 years at the time of the festival.

G.Despinis, *MDAI(A)* 119 (2004) [2005] 265/266, 280, 291–302, identifies the ἄγαλμα in the temple of Artemis with the homonymous statue in *IG* II² 1523 Col. II LL. 27–29, 343/2 B.C., a 3-times-life-size acrolithic seated cult statue in the cella of the large temple, with which he associates some fragments of 'Pentelic' marble from Papademetriou's excavations; see our lemma no. 174. He identifies the large temple with the ἀρχαῖος νεώς of L. 3 of this law and the Παρθενών with the smaller structure (a *sekos*?) beside it, under the remains of the chapel of Agios Georgios. In L. 3, Despinis prefers to read ὁ νεὼς ὅ τε ἀ[ρχαῖος καὶ ὁ Πα]ρθενών [cf.

SEG XLVI 133]. He rejects any possible connection between Παρθενών and the young 'bears' and with Iphigeneia. The maiden's building belongs to the maiden Artemis.

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104. Athens. Treaty and decree. *IG* II^2 236 and 641. For the title of the Macedonian king in these two inscriptions, see our lemma no. 582.

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105. Athens. Decree, ca. 300 B.C. *IG* II^2 524 + 580. In *A and M* 150/151, S.V.Tracy associates these two non-joining fragments of identical marble and prints the following new text from autopsy. Date on the basis of the payment officer in L. 16. Restorations in LL. 10–12 on the basis of *IG* II^2 1013 L. 16; 847 L. 26; 1303 L. 17 (*ISE* 31); 660 L. 42; 686 LL. 17/18. *Agora* XVI 119 is by the same hand; see our lemma no. 106.

Stoich. 31

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    [- - - - - - - - - - - - - - - - - - - - - - - - - - - - - τ]-
    [ὸν δῆ]μον τὸ[ν Ἀθηναίων· εἶναι δὲ καὶ πρό]-
    [ξε]νον αὐτὸν [καὶ εὐεργέτην καὶ ἐκγόνο]-
4   [υ]ς αὐτοῦ τοῦ δήμο[υ τοῦ Ἀθηναίων, ὅπως ἂ]-
    [ν] καὶ οἱ ἄλλοι φιλο[τιμῶνται εἰς τὸν δῆ]-
    μον εὐεργετεῖν ὅ, τ[ι ἂν δύνωνται ἀγαθὸ]-
    [ν εἰ]δότες ὅτι χάρ[ιτας ἀπολήψονται πα]-
8   [ρὰ] τοῦ δήμου ἀξία[ς τῶν εὐεργετημάτων]·
    [ἐπ]ιμελεῖσθαι δ[ὲ ἐάν του δέηται τὴν βο]-
    [υλ]ὴν τὴν ἀεὶ βου[λεύουσαν τοὺς ἑξακοσ]-
    [ίους]· κα̣λ̣[έσ]α̣ι̣ [δὲ αὐτὸν καὶ ἐπὶ ξ]ένι[α εἰ]-
12  [ς τὸ πρυτανεῖον εἰς αὔριον· ἀναγ]ράψ[αι]
    [δὲ τόδε τὸ ψήφισμα ἐν στήληι λι]θίνε[ι τ]-
    [ὸν γραμματέα τοῦ δήμου καὶ στ]ῆσαι ἐ[ν ἀ]-
    [κροπόλει· εἰς δὲ τὴν ἀναγραφὴ]ν τῆς σ[τή]-
16  [λης δοῦναι τὸν ταμίαν τοῦ δή]μου : ΔΔ : [δ]-
    [ραχμὰς ἐκ τῶν εἰς τὰ κατὰ ψηφί]σματα ἀ[ν]-
    [αλισκομένων τῶι δήμωι] traces of a crown
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106. Athens. Fragment of a decree, ca. 300 B.C. *SEG* XXXIX 104; XL 83.* *Agora* XVI 119. S.V.Tracy, *A and M* 150/151, assigns this inscription to the same cutter as *IG* II^2 524 and 580; see our lemma no. 105. He contests the view of M.B.Walbank, *Hesperia* 58 (1989) 90/91 (*SEG* XXXIX 104) that 'the hand is very close to that of *IG* II^2 484.' Tracy urges that, 'aside from being in the Greek alphabet, the handwritings on these two pieces have very little in common.'

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107. Athens. Decree, ca. 300–295 B.C. *IG* II^2 748. S.V.Tracy, *A and M* 152, assigns this inscription to the cutter of *IG* II^2 643 + *Agora* XVI 162 and *Agora* XVI 163. He rejects the suggestion of M.B.Walbank, *ZPE* 69 (1987) 261–265 (*SEG* XXXVII 90) and *ABSA* 85 (1990) 447 (*SEG* XL 86) that these three fragments belong together. Tracy regards *IG* II^2 748 as a separate text with larger lettering and different spacing. There is no join between *Agora* XVI 162 and 163. A possible join between *Agora* XVI 163 and *IG* II^2 643 has yet to be tried.

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108. Athens. Decree granting citizenship to Aristolas and Sostratos, 299/8 B.C.? *IG* II^2 643. *SEG* XL 86;* XLV 143. C.B.Kritzas, *BCH* 127 (2003) 689, briefly announces that two fragments of this inscription have been moved from the Stoa of Attalos (inv. nos. Agora I 4812, 6844) to the Epigraphical Museum (now EM 13506a/b). Cf. *Agora* XVI 162, 163.

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109. Athens. Decree in honor of Posidippos, 299/8 B.C. *IG* II^2 818. S.V.Tracy, *A and M* 38, in assigning this fragment to his Cutter of *IG* II^2 1262, active ca. 320–ca. 290 B.C., notes that the text suggests that this inscription is the upper right part of *IG* II^2 641 and not a separate inscription.

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110. Athens. Two decrees, 300–250 B.C. *IG* II^2 1253. *SEG* XIV 82; XLIX 159, 220 and *Agora* XV 91. S.V.Tracy, *A and M* 152/153, urges that these two inscriptions were the work of the same cutter and that they should both be assigned the above date. He identifies the tamias honored by *Agora* XV 91, Ἐπίχαρμος Καλλιστρατίδου Κολωνῆθεν, as the proposer of *IG* II^2 650 (286/5 B.C.) and of *IG* II^2 685 (276/5 B.C.). Since both decrees are probouleutic, Epicharmos becomes yet another Athenian who served thrice in the Boule, probably under Antigonos Gonatas' control of Athens. Since Tracy thinks that his service as tamias of the prytaneis would probably have come toward the end of Epicharmos' career, he suggests a date soon after 263/2 B.C. for *Agora* XV 91. *Pace* Kirchner ad *IG* II^2 1253, Tracy does not believe that the lettering of *IG* II^2 1253 is similar to that of *IG* II^2 1252.

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111. Athens. Decree, 286/5–ca. 239 B.C. *IG* II^2 525 + 675d. *SEG* XXXVIII 90;* XLV 2299. S.V.Tracy, *A and M* 80–82 (ph.), in assigning this inscription to his Cutter of Agora I 3238 and 4169, active 286/5–ca. 239 B.C., notes that the only way to reconcile the date of the decree—which must belong to the late 4th cent. B.C. on the basis of the payment official, the treasurer of the people—with the career of this cutter is to suppose that the copy we have is a later reinscription of an enactment of 306/5 B.C. For the date of 306/5 B.C., see W.K.Pritchett, *AJPh* 58 (1937) 329–333.

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112. Athens. Decree, 286/5–ca. 239 B.C. *IG* II^2 564. *SEG* XVIII 18; XXIV 112. *Agora* XVI 110 and 111. S.V.Tracy, *A and M* 98 note 18, in assigning these two fragments to his Cutter of Agora I 3238 and 4169, active 286/5–ca. 239 B.C., raises the possibility that they may

be part of the same inscription. 'The former is described in the publications as "Hymettian" and the latter as "Pentelic" but both are gray marble. The color of I 4943 [*Agora* XV 111] is definitely lighter than I 202 [*Agora* XV 110], but I do not think that they are so different that it is impossible that they originated from different parts of the same slab of marble.' [N.Herz and W.K.Pritchett, *AJA* 57 (1953) 71–83, showed long ago that the terms 'Hymettian' and 'Pentelic' in the hands of epigraphists are basically unreliable, which is one reason we avoid them or print them in quotation marks in *SEG*. Tracy, too, avoids them throughout *A and M*, except on p. 169. Stroud.]

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113. Athens. Honorary decree for Artemidoros of Perinthos, 286/5 B.C. *IG* II^2 662/663. *SEG* XXXVIII 71*; XXXIX 308; XLII 96; XLVIII 906. S.V.Tracy, *A and M* 52–55, 96 (ph.), after study of these two copies of the same decree, assigns *IG* II^2 662 to the Cutter of Agora I 3238, and *IG* II^2 663 to the Cutter of Agora I 4266. He proposes that the larger of the two monuments, *IG* II^2 663, was probably commissioned as a private copy by the honorand, and *IG* II^2 662 by the state. For parallel decree doublets from this period and speculation on the circumstances in which private copies were authorized, see our lemma no. 101 bis.

On 95/96, Tracy discusses the use of blank spaces in the disposition of the text of *IG* II^2 662, noting that the 'vacat of thirty spaces in line 4 is unique' in the work of this cutter. Since this blank space is not large enough to accommodate the name of the chairman and the phrase καὶ συμπρόεδροι, Tracy concludes that 'this has the appearance of a beginner's mistake and we may be dealing here with one of the first decrees that he ever inscribed.'

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114. Athens. Citizenship decree, early 3rd cent. B.C. *IG* II^2 717. *SEG* XXXI 271. S.V.Tracy, *A and M* 93/94 no. 4 (ph.), presents the ed.pr. of a tiny fragment of white marble, inscribed surface only preserved, found in 1938 in the Agora Excavations, inv. no. I 5466. He attributes the fragment to his Cutter of Agora I 3238 and 4169, active 286/5–ca. 239 B.C. Although he regards this piece as 'most unpromising in every way,' he proposes to find a home for it in *IG* II^2 717, whose letters and spacing it matches in all respects. 'Spacing suggests that the letters on this fragment are the tau of τὸν in line 16 (Osborne's [*Naturalization* D83] line numbers), the eta phi of ψῆφον in 17 and the nu of εἰσαγαγεῖν in 18.'

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115. Athens. Fragment of a decree, 285/4 B.C. Ed.pr. S.V.Tracy, *A and M* 68/69 no. 1 (ph.), of a fragment from the flat top of a stele of gray marble with a moulding above L. 1; found in 1936 in the Agora Excavations, inv. no. I 3825. Tracy assigns it to his Cutter of *IG* II^2 657, 305–ca. 275 B.C.

['Επὶ Διοτ]ί̣μου ἄρχ[οντος, ἐπὶ - - -]

Since eta cannot be ruled out as the first letter, the archons Μνησίδημος (298/7 B.C.) and Πειθίδημος (268/7 B.C.) remain candidates, 'but they are much less likely' (68), ed.pr., hence the assigned date.

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116. Athens. Decree granting citizenship, 281/0–ca. 240 B.C. *IG* II^2 806. *SEG* XXXI 271; XXXIV 260; XXXIX 308. S.V.Tracy, *A and M* 103, 110, briefly notes that since the Cutter of Agora I 6664, to whom he assigns this inscription, was active 281/0–ca. 240 B.C., the date of 303/2 B.C. proposed by M.J.Osborne, *Naturalization* D48, is at least 20 years too early. Since this cutter also exhibits a strong predilection for syllabification at line end and normally avoids leaving blank spaces in the middle of the line, Tracy rejects Osborne's restoration of LL. 7–9 and suggests the following revised text.

καὶ σ[τῆσαι v v]
8 [ἐν Ἀκροπόλει· ε̣ἰ̣ς δ]ὲ τὴν ἀναγραφὴν τῆς στή[v v]-
[λης μερίσαι τὸν τ]αμίαν τῶν στρατιωτικῶν v

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117. Athens. Decree, ca. 280–270 B.C. *Agora* XVI 183. S.V.Tracy, *A and M* 114–116 (ph.), clearly demonstrates that this inscription is not stoichedon despite the claims of the ed.pr. and *Agora* XVI.

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118. Athens. Decree, 278/7 B.C. *IG* II^2 673 + 741. In assigning this inscription to 'in the style of' his Cutter of Agora I 3238 and 4169, active 286/5–ca. 239 B.C., S.V.Tracy, *A and M* 94, points out that the last letter in L. 8 is not omega, but squared omicron, and that 'one might very hesitantly suggest φανερὰ εἶ ἤ τε το[ῦ δήμου δωρεά - - -]' in LL. 8/9.

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119. Athens. Decree, ca. 275/4 B.C. Fragment of gray marble, right side preserved, with traces of moulding above L. 1; found in 1971 in the Agora Excavations, inv. no. I 7290. Ed.pr. S.V.Tracy, *A and M* 107–109 no. 2 (ph.), who assigns it to his Cutter of Agora I 6664, active 281/0–ca. 240 B.C. and, in his commentary, goes through many possible restorations of the number of letters in the name of the chairman with his demotic, in the name of the archon, and in the name of the tribe. He finds the available space in L. 7 of his reconstruction too short to accommodate the well-attested formula that opens prytany decrees, ἐπειδὴ οἱ πρυτάνεις τῆς [e.g.] Αἰγεῖδος ἐπαινέσαντες καὶ στεφανώσαντες. 'I am unable to suggest a plausible restoration or point to a useful parallel.' (109)

[ἐπὶ - - ca. 8 - - ἄρχοντος ἐπὶ τῆς - - ca. 8 - - τετ]άρτης π̣ρ̣υ- Stoich. ca. 43
[τανείας ἧι - - - - - ca. 24 - - - - - ἐγρ]αμμάτευ-
[εν - - - - - - - ca. 31 - - - - - - -κο]στεῖ τῆς [v]
4 [πρυτανείας· τῶν προέδρων ἐπεψήφιζεν - ca. 4 -]ν Χ̣α̣ι̣ρήμο[ν]-
[ος - - - ca. 12 - - - καὶ συμπρόεδροι· ἔδοξεν τ]ῆι βουλῆ[ι]
[καὶ τῶι δήμωι· - - - - - - ca. 26 - - - - - -]ς εἶπεν [v]
[- - - - - - - ca. 33 - - - - - - - στε]φανωσα[.]
- -

[Tracy's numerous variables for the missing number of letters and his candid admission that there is not enough preserved on this fragment to justify further restoration illustrate once again the perils of reconstructing these complex preambles to Athenian decrees—and he forbears even to touch the calendar equation in L. 3. Cf. my comments in *SEG* LII 96. In an earlier age, this Agora inscription would probably have been published with full restorations. Stroud.]

120. Athens. Decree in honor of sitonai, 275/4 B.C. *IG* II² 792. *SEG* XXXIX 120.* S.V.Tracy, *A and M* 89–91 no. 2 (ph.), presents the ed.pr. of a non-joining fragment of gray marble from the right side of LL. 6–11 of this decree; found in 1934 in the Agora Excavations, inv. no. I 1904. He assigns the inscription to his Cutter of Agora I 3238 and 4169, active 286/5–ca. 239 B.C.

ανῶσαι αὐτῶν ἕ[καστον χρυσῶι στεφάνωι] κατὰ τὸν νόμον φιλο[τ]ι-
μίας ἕνεκα τῆς πρ[ὸς τὸν δῆμον· εἶναι δὲ αὐτ]οῖς καὶ προεδρ[ί]αν ἐ-
8 μ πᾶσι τοῖς ἀγῶσιν οἷς ἡ [πόλις τίθησι κα]ὶ τὸν ἀρχιτέκτο[ν]α τὸ-
ν ἀεὶ καθιστάμενον κατανέμει[ν αὐτοῖς] τὴν θέαν· ἐπαινέ[σα]ι δὲ
καὶ τὸν γραμματέα αὐτῶν Χαιρέσ[τρατον κ]αὶ στεφ[α]ν[ῶσαι θα]λλο-
ῦ στεφάνωι· ἀναγράψαι δὲ τόδε τὸ ψήφ[ισμα καὶ τὰ ὀνόματα τῶν] σι-
12 τωνῶν κτλ.

121. Athens. Decree in honor of the prytaneis of Hippothontis, 278/7–262/1 B.C. *Agora* XV 79 + *SEG* XXXIX 132. *SEG* XLVII 165. In S.V.Tracy, *A and M* 169–177, Tracy and J.D.Morgan report a join between these two fragments (Agora I 5392 and 3855) of a prytany decree inscribed by Tracy's Cutter of Agora I 3238 and 4169. Their proposed text takes up a suggested identification of the decree's proposer by C.Habicht, *Studien zur Geschichte Athens in Hellenistischer Zeit* (Göttingen 1982) 201/202. On 173, ph. of the front and back surfaces of the joined fragments. On 176/177, discussion of the date.

[ἐπὶ . . .⁶. . . ἄρχοντος ἐπὶ τῆς Ἱπποθωντίδος ἐνδεκάτης πρυτανείας, ἧ]-
[ι . . . . .²⁴. . . . . ἐγραμ]μάτε[υεν· Θαρ]γηλ[ιῶνος . . .⁷. . .]
[. . . . . .²⁸. . . . . τῆ]ς πρυτα[νε]ίας· ἐκκλη[σία· τῶν προ]-
4 [έδρων ἐπεψήφιζεν . . . . . . .¹⁵. . . . . . .]κλ[ε]ίδο[υ Φα]ληρεὺς καὶ [σ]υ[μπρόε]-
[δροι· ἔδοξεν τῶι δήμωι· Φίλιππος Ἀστυγ]ένους [Θυ]μαιτάδης εἶπ[εν· περὶ]
[ὧν ἀπαγγέλλουσιν οἱ πρυτάνεις τῆς Ἱπ]ποθων[τίδ]ος ὑπὲρ τῶν ἱερ[ῶν ὧν]
[ἔθυον τὰ πρὸ τῶν ἐκκλησιῶν καὶ τῶν ἄλ]λων θυσ[ιῶ]ν ὧν ἔθυσαν ὑπὲρ τ[ῆς β]-
8 [ουλῆς καὶ τοῦ δήμου· ἀγαθῆι τύχηι δεδό]χθαι τ[ῶι] δήμωι· τὰ μὲν ἀγαθ[ὰ δέ]-
[χεσθαι ἅ φασιν γεγονέναι ἐν τοῖς ἱεροῖ]ς ἐφ' ὑ[γιε]ίαι καὶ σωτηρία[ι τῆ]-
[ς βουλῆς καὶ τοῦ δήμου τοῦ Ἀθηναίων καὶ τ]ῶν [ἄλλων] ὅσοι εὔνους εἰ[σὶν]
[τῶι δήμωι· ἐπειδὴ δὲ οἱ πρυτάνεις τῆς Ἱππ]οθ[ωντίδος τάς] τε θυσί[ας τὰ]-
12 [ς καθηκούσας τεθύκασι καλῶς καὶ φιλοτί]μ[ως κτλ.]

'Near-STOICH. 55'; line length of 55 letters indicated by LL. 5–8, Tracy.

122. Athens. Decree, 271/0 B.C. *SEG* XIV 64. *SEG* XXV 94. *Agora* XVI 187. S.V.Tracy, *A and M* 111, shows with an excellent ph. that in L. 27 the initial sigma is inscribed over an upsilon. 'Probably the cutter was thinking masculine genitive singular and so by mistake inscribed ΤΟΥ, the most common ending.' In L. 28, the letters ΝΧΡΥΣ are inscribed in rasura.

123. Athens. Decrees of the Boule, 267/6 and 184/3 B.C. *SEG* XXI 372. *Agora* XV 81, 154. *SEG* XLII 100. N.D.Robertson, in *Cybele* 272–277, in a discussion of the Kronia festival at Athens, restores *Agora* XV 154 LL. 9/10 καὶ τ[οῖς ἄλλοις θεοῖς οἷς πάτριον ἦν· ἔθυσαν | δὲ καὶ τ]ει Μητρὶ τῶν θε[ῶν τὰ Κρόνια] and reprints his restoration (*SEG* XLII 100) of *Agora* XV 81 LL. 5/6 τοῖς [θεοῖς] οἷς π|[άτριον ἦν· ἔθυσαν δὲ καὶ τει Μητρὶ τῶν θεῶ]ν τὰ Κρ[όνια], rejecting Meritt's suggestion (*Agora* XV 81 L. 6) [τῶι δὲ Διί]. Robertson urges that Zeus and Kronos and Rhea have nothing to do with this festival, which honors exclusively the Mother of the Gods. She occupies her sanctuary in Agra: *IG* I³ 234 L. 5; 138 LL. 11/12; 369 L. 91; 383 L. 50; II² 1817, 4595, 5134; and Kleidemos, *FGrH* no. 323 F 9, 29, 97. For a possible foundation *aition* of this sanctuary, see our lemma no. 367 (*IG* IV².1.131).

124. Athens. Decree, ca. 265 B.C. Fragment of white marble, preserved at left, broken on all other sides; found in 1934 in the Agora Excavations, inv. no. I 1458. Ed.pr. S.V.Tracy, *A and M* 89/90 no. 1 (ph.), who assigns it to his Cutter of Agora I 3238 and 4169, active 286/5–ca. 239 B.C. Tracy identifies the fragment as 'the bottom left citation from either a prytany or ephebic decree.'

- - - -
[- - - σ]-
τράτ[ου Λαμ]-
πτρέ[α]
vacat to bottom ca. 0.18 m

125. Athens. Decree, ca. 260 B.C. Fragment of gray marble, inscribed surface only preserved; found in 1935 in the Agora Excavations, inv. no. I 2581. Ed.pr. S.V.Tracy, *A and M* 104–107 no. 1 (ph.), who assigns it to his Cutter of Agora I 6664, active 281/0–ca. 240 B.C. For the name of the chairman in L. 2, Tracy offers three possible identifications (107).

Stoich.

[- - -]Ν[- - -]
[- - -] Τιμανδρ[ο- - -]
[- - -] ἔδοξεν [- - -]

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E.g., [- - - τῶν προέδρων ἐπεψήφιζεν - - -] Τιμάνδρ[ου καὶ συμπρόεδροι]· ἔδοξεν [τῆι βουλῆι καὶ τῶι δήμωι - - -], ed.pr.

126. Athens. Two decrees, 259/8 and 256/5 B.C. *Agora* XV 89; *SEG* XLVI 136 and *IG* II² 769 + 441. *SEG* XXXII 116, 348; XXXIV 86; XXXVIII 78; XXXIX 122/123; XLII 101; LI 92. S.V.Tracy, *A and M* 23, 141/142, in commenting on the possibility that Lykomedes, son of Diochares, of Konthyle may have proposed decrees in the Boule in the archonships of Philinos, Antimachos, and Kallimedes (restored in *IG* II² 777 LL. 6/7 by C.Habicht, *Studien* 202), notes from autopsy that the correct reading in *IG* II² 769 + 441 LL. 9/10 is ΘΥ. 'We may read and restore with confidence Λυκομήδης Δι[οχάρου Κον]θυ[λῆθεν].' He assigns *IG* II² 769 + 441 to his Cutter of *IG* II² 788, active ca. 260–ca. 235 B.C.

127. Athens. Decree in honor of Phaidros of Sphettos, 259/8 B.C.? *IG* II² 682. *SEG* XLII 101;* XLV 2299; XLVI 2311; XLVII 68, 1568 app.crit.; XLIX 12, 113; L 1. M.J.Osborne, in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 207–210, reviews the prosopographical evidence for the date of this decree, especially that for the career of Thymochares, arguing that the agonothesia of Thymochares is likely to have fallen late in the career of Phaidros and hence not too much earlier than the date of this decree. Osborne proposes that the archon Euboulos who is referred to in L. 58 is not the eponymous archon of 274/3 B.C., Euboulos I, but the archon whose name he restores in L. 1 of *IG* II² 1273, Euboulos II, whom he places in 265/4 B.C. (see our lemma no. 9). He further urges that the references to the Great Panathenaia in LL. 75ff. narrow down the possible years to 263/2 and 259/8 B.C. He tentatively inclines toward 259/8 B.C., the year of the archon Φιλῖνος, when Λύανδρος Λυσιάδου Ἀναφλύστιος, who was the proposer of the probouleutic decree, was a member of the Boule, *Agora* XV 89 LL. 5, 25, 32. Thymochares' agonothesia Osborne sets in 265/4 B.C.

128. Athens. Decree in honor of prytaneis of Antigonis, 257/6 B.C.? *SEG* XXI 376. *SEG* XXIX 105; XXXIX 132. *Agora* XV 84. In assigning this inscription to his Cutter of *IG* II² 657, active ca. 305–ca. 275 B.C., S.V.Tracy, *A and M* 67/68, observes that although B.D.Meritt, *Hesperia* 50 (1981) 95, read the demotic in L. 1 as Μαρ[αθώνιος], he is unable to read anything for certain in this line after the final upsilon of the patronymic.

129. Athens. Decree, 256/5 B.C. In *A and M* 88, 146/147, S.V.Tracy briefly alludes to this unpublished inscription from the sanctuary of Herakles in Pangrati, which he assigns to his Cutter of Agora I 3238 and 4169, active 286/5–ca. 239 B.C. He regards 256/5 B.C. as the most likely date for the archonship of Antimachos, in which a treasurer of the thiasos paid for this stele.

130. Athens. Two honorary decrees, ca. 255 B.C. *IG* II² 729 + 442 and *IG* II² 768 + 802. *SEG* XXXVIII 85;* XLII 1762; LI 92; LII 12. S.V.Tracy, *A and M* 134–141 (ph.), in assigning these two decrees to his Cutter of *IG* II² 788, active ca. 260–ca. 235 B.C., prints the following new texts of the two inscriptions.

A. *IG* II² 729 + 442.

ca. 8 lines lost

	[. . . . . . .¹⁵. . . . . . . εὔνους ὢν διατελεῖ τῶι δήμ]-	
	ωι τῶ[ι] Ἀ[θηναίων καὶ νῦν γενομένων ἐπιδόσεων]	Stoich. 37
	ἐπιδέδωκ[εν τῶ]ι δήμω[ι εἰς τὴν τῆς πόλεως φυλα]-	
4	κὴν ἀργυρίου v Χ v δρα[χμάς, v ἐπαγγέλλεται δὲ κ]-	
	αὶ εἰς τὸ λοιπὸν χρήσ[ιμος ἔσεσθαι τῶι δήμωι κ]-	
	αθότι ἂν εἶ δυνατός· v [ἀγαθεῖ τύχει δεδόχθαι τ]-	
	εῖ βουλῆι τοὺς προέδ[ρους οἳ ἂν λάχωσιν προεδ]-	
8	ρεύειν ἐν τῶι δήμωι, ὅταν ἐ[ξήκωσιν αἱ ἐκ τοῦ νό]-	
	[μ]ου ἡμέραι, χρηματίσαι περ[ὶ τούτων ἐν τῆι πρώ]-	
	[τηι ἐκκλη]σίαι, v γνώ[μ]ην δὲ ξ[υμβάλλεσθαι τῆς β]-	
	[ουλῆς εἰς τὸν δῆμον] ὅτι δοκ[εῖ τεῖ βουλῆι ἐπαι]-	
12	[νέσαι . . . . . .¹³. . . . . .]πολι[. . . . . . .¹⁵. . . . . . .]	

3/4. The phrase εἰς τὴν τῆς πόλεως φυλακήν occurs in only one other Attic inscription, *IG* II² 768 + 802 [**B**, below, LL. 11/12], Tracy. ‖ 4–7. The text of these lines precisely fills the lacuna in LL. 12–15 of Wilhelm's text of *IG* II² 768 + 802 [**B**, below, LL. 13–16], Tracy.

B. *IG* II² 768 + 802.

	[Θ] ε ο [ί]	
	['Επ'] Ἀντιμάχου [ἄρ]χο[ν]τος ἐπὶ τῆς Ἱππο[θωντίδος δ]-	Stoich. 38
	[εκ]άτης πρυτα[νεί]ας ἧι Χα[ι]ρ<ι>γένης [Χαιριγένου]-	
4	[ς Μυ]ρρινούσι[ος v] ἐγραμμάτευεν· [Μ]ο[υνιχιῶνος ἑ]-	
	[νδε]κά[τ]ει μ[ι]ᾶ[ι κα]ὶ εἰκοσ[τ]εῖ τῆς πρυ[τανείας· ἐκ]-	
	[κλ]ησία κυρία· [τῶν] προέδ[ρω]ν ἐπ[ε]ψή[φιζεν . . .⁶. . .]	
	[. . .]ς Ἀριστομ[άχο]υ Παλλ[η]νεὺς καὶ [συμπρόεδροι]·	
8	[ἔδο]ξεν τῆι βο[υλῆ]ι καὶ τ[ῶι δ]ήμωι Σ[. . . . .¹¹. . . .]	
	[. . .]ένου Προβ[αλίσι]ος ε[ἶ]πε[ν· v] ἐπ[ειδὴ Αἰσχίας εὔ]-	
	[νου]ς ὢν διατελ[εῖ τ]ῶι δήμ[ωι] τῶι Ἀ[θηναίων καὶ νῦ]-	
	[ν γεν]ομένων [ἐπιδό]σ[ε]ων ἐπ[ιδέ]δω[κεν τῶι δήμωι ε]-	
12	[ἰς τὴν] τῆς πόλ[εω]ς [φ]υλακὴν [κ]ριθῶ[ν . .⁴. . μεδίμνο]-	
	[υς] καὶ ἀργυρ[ίου v Η]Η v δρ[αχμάς, ἐπαγγέλλεται δὲ]	
	[καὶ εἰς τὸ λοιπὸν χρήσιμος ἔσεσθαι τῶι δήμωι κ]-	
	[αθότι ἂν εἶ δυνατός· v ἀγαθεῖ τύχει δεδόχθαι τε]-	
16	[ῖ βουλῆι τοὺς προέδρους οἳ ἂν λάχωσιν προεδρε]-	
	[ύε]ιν ἐν τῶι δ[ήμω]ι, [ὅταν ἐ]ξ[ήκωσιν αἱ ἐκ τοῦ νόμου]	
	[ἡμ]έραι, χρημα[τί]σαι π[ε]ρ[ὶ τούτων ἐν τῆι πρώτηι ἐ]-	

[κκ]λησίαι, γνώμην δὲ ξυμβ[άλλεσθαι τῆς βουλῆς ε]-
20 [ἰς] τὸν δῆμον [ὅ]τι δοκεῖ [τ]ῆ[ι βουλῆι ἐπαινέσαι Αἰ]-
[σχ]ίαν Ἀκροτ[ίμ]ου Περγαμη[νὸν εὐνοίας ἕνεκεν τ]-
[ῆς] πρὸς τὴν β[ου]λὴν καὶ τὸν δ[ῆμον τὸν Ἀθηναίων κ]-
[αὶ] δεδόσθαι [αὐ]τῶι καὶ ἐγγ[όνοις ἰσοτέλειαν κα]-
24 [ὶ ἔ]νκτησιν [οἰκί]α[ς] τιμήμα[τος ..4..· εἰσαγαγεῖν]
[δὲ α]ὐτῶι [τὴν δοκ]ιμασίαν [τῆς δωρεᾶς τοὺς θεσμο]-
[θέτ]α[ς εἰς τὸ δι]κ[α]στήριο[ν ὅταν ἀναπληρῶσι δικ]-
[αστήρια· ἀναγ]ρ[άψ]αι [δ]ὲ τό[δε τὸ ψήφισμα ἐν στήλη]-
28 [ι λιθίνηι καὶ] σ[τ]ῆσαι ἐν [ἀκροπόλει, εἰς δὲ τὴν ἀν]-
[άθεσιν μερίσαι τ]ὸν ἐπ[ὶ τῆι διοικήσει τὸ γενόμ]-
[ενον ἀνάλωμα] vacat

[6. ἐπ[ε]ψή[ιζεν], Tracy, a typographical slip. Richardson.]

On 137–141, Tracy reviews the complex textual history of *IG* II² 768 + 802, reviving some of the readings in A.R.Rangabé, *Antiquités hélleniques* 2 (Athens 1855) 154–156 no. 461.

On the basis of this similarity in text, letter size, dimensions of the stele, stoichedon order, length, and the fact that the two decrees were both products of the same cutter, Tracy suggests that they were probably proposed by the same speaker at the same assembly. The fact that they are virtual twins, however, does not mean that they are duplicate copies of the same decree, for the honorands are different and they were praised for slightly different services to Athens.

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131. Eleusis. Decree honoring [Philok]omos of Eleusis, ca. 255–235 B.C. *I.Eleusis* 185 (ed.pr.). S.V.Tracy, *A and M* 133, attributes this inscription to his Cutter of *IG* II² 788, active ca. 260–ca. 235 B.C.

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132. Athens. Decree concerning Antigonos Gonatas, 253/2 B.C. *SEG* XXI 380. *Agora* XVI 197. I.Kralli, in *Macedonians in Athens* 64, hesitates to connect this decree with the war against Alexandros, governor of Corinth and Euboia, pointing out that Meritt's reading Ἑλλήνω[ν] in L. 3 is 'very uncertain. The only clearly visible letter is the omega; this was also the view of Dr. J.Curbera and Dr. D.Jordan.' See also our lemma no. 148 bis.

After briefly reviewing the possible occasions for this decree, S.V.Tracy, *A and M* 19/20, concludes that any time after his victory in the Chremonidean War 263/2 B.C. would have been appropriate for the Athenians to have voted divine honors for Antigonos Gonatas, although 'given the evidence for his strong direct control at the beginning of his rule, an early date appears very likely.'

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133. Athens. Decree in honor of Parians and Olynthians, ca. 250 B.C.? *IG* II² 735. *SEG* XL 295. In *BCH* 127 (2003) 689, C.B.Kritzas briefly announces that a new fragment of this inscription has been moved from the Acropolis Museum (inv. no. MA 13785) to the

Epigraphical Museum (now EM 13507) and will be published by G.Malouchou. This same information is given by S.V.Tracy, *A and M* 115/116 (ph.), who assigns *IG* II² 735 to his Cutter of *IG* II² 776, active ca. 255–ca. 240 B.C.; for this inscription and Lemnos, see our lemma no. 4.

In *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm*, 185–198 (ph.), G.E.Malouchou publishes the ed.pr. of this new fragment of a stele of 'Hymettian' marble, found in 1988 in the emptying of the reservoir in the northeast colonnade of the Propylaia. She joins it to *IG* II² 735 to produce the following new text, in which the demos of the Athenians in Hephaisteia on Lemnos awards Athenian citizenship and other honors to four foreigners and secures ratification of these grants by sending an embassy to the Boule in Athens; cf. *IG* II² 1223 LL. 19–22. Malouchou suggests that the honorands may have been involved in the grain trade in Lemnos and that the most probable date would be between 281 B.C. and the Chremonidean War. On 196, she publishes a ph. of *IG* II² 776.

\- - - - - - - - - - - - - - - - - - - -
a. [...7...]ΕΣ[- - - - ca. 15 - - - -]
[..4.. κ]αὶ συμ[πρόεδροι· δεδόχθ]-
[αι τῶ]ι δήμω[ι· - - - ca. 13 - - -]
4 [..]ράτου Λαμ[πτρεὺς εἶπεν· v]
[ὑ]πὲρ ὧν οἵ τε σ[τρατηγοὶ λέγο]-
[υ]σιν καὶ ὁ δῆμο[ς ὁ ἐν Ἡφαιστί]-
[α]ι πρεσβείαν ἀ[ποστείλας ἀξι]-
8 οῖ τοῖς εὐεργετ[ηκόσιν καὶ χ]-
ρείας παρεσχη[μένοις, ὅπως]
ἂν κύριαι αἱ δωρ[εαὶ ὦσιν· vacat]
ἀγαθῆι τύχηι δεδ[όχθαι τῆι βο]-
12 υλῆι τοὺς προέδ[ρους οἵτινες]
ἂν λάχωσιν προ[εδρεύειν εἰς <τὴν πρώ>]-
την ἐκκλησίαν [χρηματίσαι]
περὶ τούτων, γν[ώμην δὲ ξυμβά]-
16 λλεσθαι τῆς β[ουλῆς εἰς τὸν]
δῆμον ὅτι δ[οκεῖ τῆι βουλῆι ἐπ]-
αινέσαι ΜΕ[- - - ca. 12 - - -άν]-
του Παριαν[ὸν καὶ τὸν ἀδελφὸ]-
20 ν αὐτοῦ Στη[σ- - - ca. 8 - - -]άν[του] b.
Παριανὸν κ[αὶ - - 5–6 - -]ένη[ν Ἀν]τ[ι]-
δότου Ὀλύν[θιον καὶ] Νί[κ]ω[να Νι]-
κοδρόμου Σ[- 3–4 -]έα καὶ στ[εφαν]-
24 [ῶ]σα[ι ἕκαστον] αὐτῶν θ[α]λλο[ῦ στ]-
[εφάνωι ἀρε]τῆς ἕνε[κ]α κα[ὶ εὐν]-
[οίας ἣν ἔχο]ντες διατε[λ]οῦ[σι]ν
[εἴς τε τὸν δ]ῆμον τὸ[ν Ἀθ]ηναί-
28 [ων καὶ Ἀθηνα]ίου[ς] τοὺς ἐν [τ]ῆι νή-
[σωι κατοικ]οῦντα[ς]· καὶ εἶναι αὐ[τ]-

[οἷς κυρίας τ]ὰ̣ς [δ]ωρ[εὰ]ς τὰς δεδο[μ]-
[ένας ὑπὸ τ]οῦ δήμο̣υ τοῦ ἐν Ἡφ[αι]-
32 [στίαι· καὶ] γράψασθα̣[ι] φ[υ]λῆς κα̣[ὶ]
[δήμου καὶ φ]ρατρία[ς], ἧς ἂ[ν β]ού̣[λ]-
[ωνται· ἀναγρά]ψαι δὲ τόδε τὸ [ψή]φ-
[ισμα τὸν γραμμα]τέα τὸν κατ̣[ὰ] π-
36 [ρυτανείαν ἐν στ]ήληι λιθίν̣[ηι]
[καὶ στῆσαι ἐν ἀκρο]πόλει· εἰ̣ς δ̣[ὲ]
[τὴν ἀναγραφὴν τῆς σ]τήλης̣ [μερί]-
[σαι τοὺς? ἐπὶ τῆι διοι]κ[ή]σει [- 3–4 -]
40 [- - - - 16–18 - - - -]ΙΤΩ[- 2–3 -]
[- - - - 17–19 - - - -]ΔΗ̣[- 2–3 -]
[- -]
[- - - - 17–19 - - - -]Δ̣[- 3–4 -]
- -

3/4. Perhaps [Δείνων Δεινο v v Ι|στ]ράτου Λαμ[πτρεὺς εἶπεν v], C.Habicht *per ep.* ad Malouchou; cf. *Agora* XV 86 L. 27 || 13/14. Wilhelm; [εἰς] | τὴν ἐκκλησίαν, Koehler || 17/18. [ἐπ]|αινέσαι Με[- - -], K.; [ἐπ]|αινέσαι μὲ[ν - - -], W. || 19/20. W. || 23. e.g., Σ̣[ιγει]έα, Σ̣[ινωπ]έα, Malouchou || 39/40. [τοὺ|ς δὲ πρυτάνεις δοῦνα]ι τῶ[ι δήμ|ωι τὴν ψῆφον?], M. At the end, perhaps the demos in Athens honored the ambassadors from Lemnos, M.

134. Athens. Decree honoring ephebes, 249/8 B.C. *IG* II^{2} 681 + *SEG* XL 93. *SEG* XLIX 112; *SEG* L 144. S.V.Tracy, *A and M* 21 note 20, 128, 133 note 5, 143, in assigning this decree to his Cutter of *IG* II^{2} 788, active ca. 260–ca. 235 B.C., observes that *SEG* XL 93 (Agora I 7160; Tracy, *Hesperia* 59 [1990] 543–547) and an unpublished fragment in the Epigraphical Museum of Athens, EM 12801, both belong to the decree that appeared above *IG* II^{2} 681 and listed the ephebes from the year of Polyeuktos, 250/49 B.C. This invalidates Tracy's argument in the ed.pr. of *SEG* XL 93, that Agora I 7160 is to be dated to the time of the Chremonidean War. He states that EM 12801 is to be published by D.Peppas-Delmouzou.

135. Vacat.

136. Athens. Decree honoring Penteteris, priestess of Athena Polias, ca. 245 B.C. *IG* II^{2} 928. S.V.Tracy, *A and M* 133, 141, assigns this inscription to 'in the style of' his Cutter of *IG* II^{2} 788, active ca. 260–ca. 235 B.C., which is roughly 50 years earlier than the date given in *IG* II^{2} for this inscription and for *IG* II^{2} 2800, 3470–3472, 3864, and 4285–4288, which are tied to it through prosopography. Tracy proposes the above date for this whole ensemble. In *F.Delphes* III.2.23 Col. II L. 21, the ephebe Εὐμαρείδης Εὐφάνου of 138/7 B.C. will, therefore, not be the son of the general Εὐφάνης Ἐπιγένου of Euonymon honored by the Salaminians in

IG II^{2} 2800, but a more distant relative. The same is true for Ἀλκίδαμος Εὐφάνου (*F.Delphes* III.2.33), probably his brother. Both served as mint magistrates in 113 B.C. (C.Habicht, *Chiron* 21 [1991] 9).

137. Athens. Decree, ca. 240 B.C. *IG* II^{2} 776. *SEG* XLVII 33; L 18, 1716. In this namepiece of his Cutter of *IG* II^{2} 776, active ca. 255–ca. 240 B.C., S.V.Tracy, *A and M* 112–117 (ph.), notes that in L. 16 the beta of the archon's name is incomplete; only iota stands on the stone. The nu of τήν in L. 22 is inscribed over sigma; the cutter originally wrote ΤΗΣ.

138. Decree in honor of sitophylakes, 238/7 B.C. *Agora* XVI 194. *SEG* XXXIII 117. S.V.Tracy, *A and M* 86 (ph.), assigns this inscription to his Cutter of Agora I 3238 and 4169, active 286/5–ca. 239 B.C., and notes that 'a significant new fragment of this text will be published by C.B.Kritzas.' Cf. *Agora* XVI, p. 283.

139. Athens. Decree honoring ephebes, ca. 235 B.C. Two joining fragments of 'Hymettian' marble found in 1937 in the Agora Excavations; Agora inv. no. I 4495. Ed.pr. W.K.Pritchett, *Hesperia* 16 (1947) 185–187 no. 92 (ph.), who suggested the above date on the basis of the prosopography of Dromeus of Erchia, L. 8 (*Hesperia* 11 [1942] 290 L. 36; *IG* II^{2} 787 L. 23, cf. *PA* 4023) and Euthykrates Euthymachou, L. 10 (*IG* II^{2} 678 L. 27).

vacat 0.07 m
οἱ ἐφηβεύσ[αντες ἐπὶ - - - ἄρχοντος]
⟦- - -⟧
Καλλ̣[ίας . .]υ̣ωνος [- - -]
4 [Ἐ]ρεχ̣θ̣ε[ῖδ]ος
Ἀντίδωρος Ε̣[ὐ]δ̣ή̣μου Ε̣[ὐωνυμεύς]
Ἀ̣λκέ̣της [Δι]ο̣νυσίου Κ[ηφισιεύς]
Αἰγεῖδος
8 [Διοκλ]ῆ[ς] Δ̣[ρο]μ̣έου Ἐρχι[εύς]
[. . 5 . .]μ̣ος Φιλίππου [- - -]
Εὐθυκράτης Εὐθυμάχο[υ Ἁλαιεύς]
Πανδιονίδος
12 Λεωδάμας Ἀριστομάχο[υ - - -]
. . 4 . . άνη[ς] Διοκλέου[ς - - -]
Κ̣ά̣λ̣λ̣[ι]ππο[ς] Δε̣[ξι]θέου [- - -]
Λ[εων]τί[δο]ς
16 [. . . . . . 13 . . . . .]ο̣[- - -]
[. . . . . . 13 . . . . .]πε̣[- - -]
[Ἀκαμα]ν̣τ[ίδος]
- -

In attributing this inscription to 'in the style of' his Cutter of *IG* II^2 788, active ca. 260–ca. 235 B.C., S.V.Tracy, *A and M* 143/144, observes that it cannot be associated with the other ephebic texts cut by this same man—*IG* II^2 681, 766, 787, Agora I 4323 (*Hesperia* 7 [1938] 121–123). He describes the marble of Agora I 4493 and 4323 as gray but not of the same stele. He offers the following new readings of names in Agora I 4495. L. 3 Καλλία[ς] Κόνωνος; L. 9 [. . ^{5} . .]πος Φιλίππου Πλ[ωθεύς]; L. 13 Δι[οφ]άνη[ς] Διοκλέου[ς], probably of Prasiai, paymaster and councillor of Pandionis in 220/19 B.C. (*Agora* XV 130 LL. 24, 44, 48, 84); L. 14 Κάλιππο[ς] Δω[ρ]οθέου; L. 16 [Ἀπολ]λοφάνης Ἀπολ[- - -], probably of Kettos, councillor and secretary of the prytaneis of Leontis in 222/1 B.C. (*Agora* XV 129 LL. 32, 45, 50, 94).

140. Athens. Honorary decree for the Kydonians, late 3rd cent. B.C. *SEG* LII 111. J.McK.Camp II, *Hesperia* 72 (2003) 275–277 (ph.), presents the following ed.pr. of a decree inscribed by Tracy's 'Cutter of *IG* II^2 1706' (*Cutters* 44–54) on the upper right corner of a stele of 'Hymettian' marble, found in the Agora Excavations in 2000 (Agora I 7602). He collects references in literature, inscriptions, and coinage to close relations between this city of western Crete and Athens, 4th–2nd cent. B.C., e.g., *IG* II^2 399, 745, 844, 1130; *Hesperia* 26 (1957) 229–231 no. 86.

[ἐπὶ - - - ca. 11 - - - ἄρ]χοντος ἐπ[ὶ τῆ]ς Δ[ημητ]-
[ριάδος - - ca. 14 - - -] πρυταν[ε]ίας ἧι Νικάνω-
[ρ - - - ca. 14 - - -]ς ἐγραμμά[τε]υεν δήμ[ο]-
4 [υ ψηφίσματα· Βοηδρ]ομιῶνος [ἕνη]ι κ[αὶ] νέα[ι]
[- - ca. 8 - - τῆς πρυτ]ανείας· [ἐ]κ[κλη]σ[ί]α ἐν [τῶ]-
[ι θεάτρωι· τῶν προέδ]ρων [ἐ]πεψ[ήφιζ]εν Κλε[. .]
[- - - - ca. 16 - - - - Φα]ληρε[ὺς] κα[ὶ συμ]πρόεδρο[ι]·
8 [ἔδοξεν τῆι βουλῆι καὶ τ]ῶι δήμωι· vacat
[- - - - ca. 15 - - - -]ν ε[ἶ]πεν· ἐ[π]ειδὴ Κυδωνι-
[- - - - ca. 18 - - - -]υγγενε[. .] τοῦ δήμου τ-
[- - - ca. 11 - - - ἀπεστά]λκασιν [τ]ῆι βουλῆι κα-
12 [ὶ - - - ca. 14 - - - πε]πραγμέν[ω]ν πρὸς [.]ΛΛ[.]
[- - - ca. 14 - - - κ]αὶ περι[. . .]π[.]ο[. .]ουσο
[- - - - ca. 18 - - - -]μενα καὶ παρακαλουσ[.]
[- - - ca. 13 - - - φιλί]αν καὶ οἰ[κ]ειότητα οπ[.]
16 [- - - - ca. 17 - - - - . . . .^{8}. . . .] ταῖς πολ[.]
[- - - - ca. 16 - - - - . . . .^{8}. . . .]ν καὶ οἱ παι-
[- - - - ca. 17 - - - - .]ικλε[. . .]ησαν περι
[- - - ca. 12 - - - ἀγαθῆι] τύχηι· [δ]εδόχθαι τῶ-
20 [ι δήμωι - - - ca. 13 - - -]πο[. .^{4}. .]ηι Κυδωνι-
[- - - - ca. 15 - - - - .] ὁ δῆ[μ]ος οα[. . .^{6}. . .]
[- - - - ca. 16 - - - -]υπ[. . . . . .^{13}. . . . . .]
- -

141. Athens. Honorary decrees for Euelthon and Leontiskos of Patara, ca. 150 B.C. *IG* II^2 987/988. *SEG* XXX 79; XXXI 271; XL 295. In her study of the temenos of Demos and the Charites (see our lemma no. 16), where these two stelai were erected, M.C.Monaco, *ASAA* 79 (2001) 126, 128/129 (ph.), discusses the chronology, the historical setting of Athens' relations with Patara in the 2nd cent. B.C., and the fact that in dimensions, material, and lettering these stelai are twins.

142. Athens. Ephebic decrees, 123–106 B.C. *IG* II^2 1006, 1008, 1109 + *Hesperia* 16 (1947) 170–172 no. 67; *IG* II^2 1011. *SEG* LII 21, 114–116,* 1931. N.Robertson, in M.Dillon (ed.), *Religion in the Ancient World: New Themes and Approaches* (Amsterdam 1996) 392–408, examines the ritual of the ephebes escorting the Palladium 'at Phaleron and back from there' by torchlight to Athens in company with members of the *gene* Bouzygai and Gephyraioi, with extended discussion of the mock combat at Phaleron, the location of the Palladium law court in Athens at the Stuart and Revett Ionic temple on the Ilissos, and legends about how the Palladium came to Athens and which city possessed the original Palladium of Troy. Robertson returns briefly to these topics in S.Deacy, A.Villing (edd.), *Athens in the Classical World* (Leiden 2001) 38–41 (see our lemma no. 63).

143. Athens. Decrees and catalogue honoring the parthenoi who prepared Athena's peplos, 108/7 B.C. or before (decree I), 108/7 B.C. (decree II). *IG* II^2 1060 + 1036. *SEG* LII 117.* S.B.Aleshire †, S.D.Lambert, *ZPE* 142 (2003) 65–86 (ph.), helpfully begin by locating this document at the head of a series of which the other surviving members are:

(a) *IG* II^2 1034 (*Syll.*^{3} 718) + 1943, 103/2 B.C.; decree and catalogue of parthenoi. *SEG* XL 122. Notes on the sculpted relief; ph.
(b) *IG* II^2 1942, ca. 100 B.C.; small fragment of a list of parthenoi. *SEG* XXXVII 126.

They present an entirely new text, based on autopsy of the stones in Athens and in Petworth House (Petworth, West Sussex, England); squeezes; and new photographs. Also provided are physical description with dimensions; app.crit.; bibliography; detailed commentary on readings and content; translation; prosopographical commentary on LL. 27–85; historical notes on the duties and family affiliations of the parthenoi. Decree I, 108/7 B.C. or before: fr. a (top; LL. 1–7), fr. b LL. 1–6 (following the possible lacuna). Decree II, 108/7 B.C.: fr. b LL. 7–26.

I: -
[- - - - - - - - - - - - - - - - -].νων κα.[- -]
[- - - - - - -].της καὶ οἱ ἀθλοθέτα[ι -]
[- - - - - - - - - - -] καλῶς ποησαμέναις τὸν πέ[πλον - - - - - - - - - - - - - - -]
4 [- - - - - - - - - - - -] τοῦ δήμου θαλλοῦ στεφά[νωι - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - πέ]πλου λευκὴν ἐσθῆτα Η[- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - ἀγων]οθέτης εἰς τὴν πομπ[ὴν - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - - -]. .Ο[.] καθ[- -]
lacuna?

II: [- ca. 1 -].ΕΧ. .⁴. .[- ca. 4–5 -]α ταῦτα πομπε.[- ca. 3–4 -].[- - - - - - - - - - - - - Πραξιεργί?]-
δαι παραλάβωσιν τὸν ἐφέτειον πέπλ[ο]ν [- -]
ἱμάτιον ἐξάγωσιν, παραδιδότωσαν ταῖ[ς .]. . .[- -]
4 συνεπιμελο<υ>μένου τῆς διαιρέσεως [- -]
ἡ βουλὴ καὶ ὁ δῆμος φαίνωνται διαι[ρούμενοι? -]-
ας vacat
ἐπὶ Δημοχάρου ἄρχοντος ἐ[πὶ τῆς - - tribe - number of prytany - πρυτανείας ἧι - name - -]
ἐπὶ Διονυσοδώρου Ἀγκυλῆ[θ]ε[ν ἐγραμμάτευεν· - - - month name - - date in month - - - - δε]-
8 κάτηι τῆς πρυτανείας· ἐκ[κλησία κυρία ἐν τῶι θεάτρωι· τῶν προέδρων ἐπεψήφιζεν
- - name of chairman - - Τι]-
μύλλου Ἐροιάδης καὶ συμπ[ρόεδροι· ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι· - - name and
father's name of proposer - -]
Μελιτεὺς εἶπεν· ἐπειδὴ πρόσ[ο]δον π[ο(ι)ησάμενοι πρὸς τὴν βουλὴν οἱ πατέρες τῶν
παρθένων]
12 τῶν ἠργασμένων τῆι Ἀθηνᾶι τὰ [ἔρια τὰ εἰς τὸν πέπλον ἐμφανίζουσιν παρηκολουθη-
κέναι αὐτ]-
ὰς τοῖς ὑπὸ τοῦ δήμου ἐψηφ[ισμένοις περὶ τούτων πᾶσι καὶ πεπο(ι)ηκέναι τὰ δίκαια
καὶ πεπ]-
[ομ]πευκέναι κατὰ τὰ προστεταγμέ[ν]α [ὡς ὅτι κάλλιστα καὶ εὐσχημονέστατα, κατ-
εσκευακέ]-
[ν]αι δὲ α[ὑ]τὰς ἐ[κ] τῶν ἰδίων καὶ φιάλη[ν ἀργυρ]ᾶν ἀπ[ὸ δραχμῶν ἑκατόν, ἣν καὶ
βούλονται ἀναθεῖναι]
16 [τ]ῆι Ἀθηνᾶι ὑπόμνημα τῆς ἑαυτῶν πρ[ὸς] τ[ὴν θεὸν εὐσεβείας, καὶ παρακαλοῦσι τὴν
βουλὴν καὶ τὸν]
[δῆ]μον ἐπιχω[ρ]ῆσαι τὴν ἀνάθεσιν [τ]ῆ[ς φι]ά[λης· ἀγαθῆι τύχηι δεδόχθαι τῆι βου-
λῆι, τοὺς λαχόν]-
[τα]ς προέδρο[υ]ς εἰς τὴν ἐπιοῦσαν ἐκκλησίαν χρημα[τίσαι περὶ τούτων, γνώμην δὲ
ξυμβάλλεσθ]-
[αι] τῆς βουλῆς εἰς τὸν δῆμον ὅτι δοκεῖ τῆι βουλ[ῆι], ἐπ[ι]κ[ε]χ[ωρῆσθαι μὲν ἀναθεῖ-
ναι τὴν φι]-
20 [ά]λην, ἣν κατεσκευάκασιν αἱ παρθένοι καθάπε[ρ - - - , ἐπαινέσαι δὲ καὶ στεφανῶσ]-
[αι] ἑκάστην αὐτῶν θαλ<λ>οῦ στεφάνωι εὐσεβεί[ας ἕνεκεν τῆς εἰς τοὺς θεοὺς καὶ φι-
λοτιμίας]
[τ]ῆς εἰς τὴν βουλὴν καὶ τὸν δῆμον· v [. .] ἀναγρά[ψαι - - ca. 6–7 - -].[- - - - ca. 15–20 - -
- - τοῦ ἀγω]-
[νο]θέτου τῶν Παναθηναίων Θεμιστοκλέου[ς - - - - - ca. 21–28 - - - - - τὸν γραμματέα]
24 [τὸ]ν κατὰ πρυτανείαν εἰστήλην λιθίνην τ[ὸ ψήφισμ?]α καὶ ὀνό[ματα τῶν παρθένων?
καὶ ἀνα]-
[θε]ῖναι ἐν ἀκροπόλει παρὰ τὸν ναὸν τῆς Ἀθηνᾶς τῆς Πολιάδος, [ἵνα - - ca. 8–12 - - ἧι
εὐπαρακο?]-
[λο]υθητὸς ἡ γεγονεῖα ὑπ' αὐτῶν περὶ ταῦτα σπουδὴ καὶ [φιλοπο]νία

Col. I
Ἐρεχθεῖδος (I)
28 [Καλλ]ινίκη Αἰσχίνου Κηφισιέως
[Φιλω?]τέρα Γηροστράτου Λαμπτρέως
[Διο]νυσία Διονυσίου Κηφισιέως
[- ca. 4 -]ππη Ὑψικλέους Λαμπτρέως
32 [Καλ]λινόη Πύρρου Λαμπτρέως
[Ἀγαθ?]όκλεια Ἀγαθοκλέους ἐκ Κηδῶν
[Θεμ]ιστοδίκη Μικίωνος Κηφισιέως
[- ca. 4 -]νίκη Πόλλιδος Περγασῆθεν
36 [- ca. 4 -]στράτη Θεογένου Λαμπτρέως
[Ξενο]στράτη Ἁγίου Εὐωνυμέως
[- - ca. 5–6 - -].α Μηνοδότου Λαμπτρέως
Αἰγεῖδος (II)
40 [- ca. 3–4 -]ὼ Πάτρωνος ἐγ Μυρρινούττης
[- ca. 4–5 -]στη Σωσικράτου Φηγαιέως
[Μυρὼ?] Θεοδώρου ἐγ Μυρρινούττης
[- - ca. 6 - -]η Καλλίου Βατῆθεν
44 [- - ca. 6 - -].α Ἀρίστωνος Ἀγκυλῆθεν
[- - ca. 8 - - Ἀπ?]ολλ[ωνί?]δου Ὀτρυνέως

[- - ca. 10–11 - -]Σ. .[- ca. 1 -].ωνος Ἐρχιέως

- -

Col. II
Ἀκαμα[ν]τίδος (VI)
48 Κλεὼ Σωκράτ[ο]υ ἐκ Κεραμέων
Ἀπολλωνία .[- ca. 4 -]ου Χολαργέως
Κλεὼ Νικίου [Θ]ορικίου
Καλλ[- - ca. 7 - -]κων[- 1–2 -]ς Σφηττίου
52 Διοδ[ώρ]α [Ἀσκλά]που Σφηττίου
Φιλωτέρα Φιλοθέου ἐκ Κεραμέων
Νικομ[άχ]η Ἀσκληπιάδου Σφηττίου
Φιλωτέρα Νικ[ομάχου] Χολαργέως
56 Πτ[ολεμαιίδος] (V)
Πανφίλη Ξε[νοκράτου? Κυδα]ντίδου
Αἰ. .ρον[- 1–2 -].ικαλ[- - ca. 8 - -].ς
Δημονίκη Διονυσοκλέ[ου]ς Ἑκαλῆθεν
60 Διονυσία Ἀσκληπιάδου Φλυέως
Ἱερόκλεια Διονυσίου Φλυέως
Ἀγαθόκλεια Βιόττου Φλυέως
Μνησὼ Ἀσκληπιάδου Βερενικίδου
64 Ἰσιὰς Ἀριστομήδου Αἰγιλιέως
Δημοσστράτη Χαιρεφάνου Ἀφιδ-
[ναί]ου
Κλεοπάτ[ρα - ca. 3 -]Λ[- ca. 2 -]δο. Βε-
ρ[ενικίδ]ου

- -

Col. III
[Ἱπποθοντίδος (IX)]
68 [- -]
[- -]
[- -]
[- -]
72 [- -]
.[- -]
Β. . .α[- -]
.ρ. . .[- -]
76 Γορ[γ- -]
ΑΓ[- -]

Μ[- -]
Η.[- - - - - - - - - - - - - - - - - - - -]
80 Ἡδ[- - - - - - - - - - - - - - - - - - - -]
v v [Αἰαντίδος (X)]
.[- -]
Κ[- -]
84 [- -]
Μ[- -]
[- -]
- -

144. Athens. Law on the sale of grain, ca. 209/10 A.D. *IG* II² 1118. *SEG* XXV 136. In *BCH* 127 (2003) 689, C.B.Kritzas briefly notes that this inscription has been moved from the Stoa of Attalos (inv. no. Agora I 5440) to the Epigraphical Museum (now EM 13505).

145. Athens. Decree concerning Julius Nikanor, date? *IG* II² 1119 + *SEG* XXXI 108. *SEG* XLIX 133.* *Agora* XVI 337. C.B.Kritzas, *BCH* 127 (2003) 689, briefly notes that 5 fragments of this inscription have been moved from the Stoa of Attalos (inv. nos. Agora I 6132a, 6132b, 1059, 179, 6387) to the Epigraphical Museum (now EM 13504, 13501, 13504α, 13504β, 13504γ). The whole will be published by S.Follet; cf. *BE* (1999) 211.

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146. Halai Aixonides. Deme decree, 290/89 B.C. or 270–250 B.C. *SEG* XLIX 141. S.V.Tracy, *A and M* 1, 45, 168, in discussing the archonship of Aristion (*SEG* XXIV 156; see our lemma no. 154), prefers a date for the 'new' archon Ambrosios between 270 and 250 B.C. and not in 290/89 B.C. where the ed.pr. G.Steinhauer placed him.

M.J.Osborne, in *Macedonians in Athens* 67/68, in proposing a new arrangement of Athenian archons in the 290s (see our lemma no. 9), also suggests that Ambrosios should more plausibly be dated later in the 3rd cent. B.C.

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147. Athens. Deme decree of Aixone honoring the hieropoioi of Hebe, 320/19 B.C. *IG* II² 1119. *SEG* XXXII 143; XLVI 154. A.Makres, in *Lettered Attica* 78–84 (ph.), reprints the *IG* text (no changes) and focuses on the identity of the three σωφρονισταί in LL. 17–22. Rejecting the possibility that these are state officials connected with the Athenian ephebeia, she suggests that they may have 'presided over a local institution concerning the youths of Aixone, an institution that may have preceded the establishment of the central ephebeia.'

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148. Rhamnous. Honorary decree, 3rd cent. B.C. *SEG* LI 130. P.Gauthier, *BE* (2004) 169, doubts the validity of the restoration in LL. 4/5. He suggests that the upsilon at the end of L. 4 is uncertain (no ph.) and proposes ὅπως ἂν οὖν ἐφάl[μιλλον εἶ πᾶσι τοῖς τεταγ]μ̣ένοις.

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148 bis. Rhamnous. Decree in honor of Antigonos Gonatas, before 236/5 B.C. *SEG* XLI 75. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 7. *SEG* XLVI 159,* 1137; XLVIII 708; XLIX 4; L 1716. I.Kralli, in *Macedonians in Athens* 61–66, examines the political and military relations of Antigonos Gonatas with Athens and with the deme of Rhamnous, suggesting that the most likely occasion for the divine honors awarded to Antigonos Gonatas in this decree would have been the end of the war with Alexandros ca. 245 B.C. See also our lemma no. 132.

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149. Rhamnous. Decree of the deme of Rhamnous in honor of the general Dikaiarchos, 235/4 B.C. *SEG* XXV 155; XL 145; XLIX 4, 147. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 17. In *Macedonians in Athens* 52–55, C.Habicht points out that in his Hamburg thesis of 1998, 'Die Garnison der Festung Rhamnus in Attika im dritten Jahrhundert v.Chr.' (non vidimus), R.Oetjen demonstrated that this inscription refers to the period between 261 and 255 B.C. and

cannot be used as evidence that the Macedonians under Antigonos Gonatas maintained control over the garrison at Rhamnous 255–229 B.C.

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150. Athens. Decree of the klerouchoi on Lemnos, 148/7–134/3 B.C. *IG* II² 1224. *SEG* XLIII 45,* 584;* XLIV 1732 bis; XLVII 7, 13, 1325; L 1685. L.Beschi, *ASAA* 79 (2001) 195, in a summary of the decrees found on Lemnos in the sanctuary of Artemis near Myrina (*IG* XII.8.2–11), cites *IG* II² 1224 LL. 23/24 [ἀναγράψαι τό]δε τὸ ψήφισμα [ε]ἰς στήλας λιθίνας διττὰς [καὶ στῆσ]αι τὴμ μὲ[ν μίαν Ἀθήνησι ἐν] ἀκροπόλει, τὴν [δὲ] ἑτέραν ἐμ Μυρίνει ἐ[ν τῶι ἱερῶι] τῆς Ἀρτέμιδο[ς] as evidence for the identification of this shrine. See also our lemma no. 4 and *SEG* XLIII 584 (Lemnos).

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151. Athens. Decree of Athenian volunteers in honor of Demetrios Poliorketes, 303/2 B.C.? *SEG* XXV 149. *SEG* XLI 85.* *ISE* I.7. T.M.Brogan, in *Macedonians in Athens* 194–205, reviews the epigraphical evidence (*IG* II² 1011 and 2791) and the archaeological, architectural, and sculptural remains relating to the nature and position of the bronze portrait statue of Demetrios authorized by this decree. After examining several previous theories, he concludes that it stood on the square conglomerate base in front of, i.e., east of, the Royal Stoa.

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152. Rhamnous. Decree of the kryptoi in honor of a general of the paralia, 250–200 B.C. *SEG* LI 119. In *BE* (2004) 169, P.Gauthier points out that the proposed restoration in LL. 14/15 results in a line significantly longer than the rest and suggests διετέλεσε [δὲ χρείαν vel χρείας παρεχόμενος].

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153. Athens. Two documents of the *genos* of the Salaminioi, 363/2 and 250/49 or 247/6 B.C. *SEG* XXI 527. *SEG* LII 134.* *Agora* XIX L4. In M.Dillon (ed.), *Religion in the Ancient World: New Themes and Approaches* (Amsterdam 1996) 440–444, N.Robertson traces the sacrifice to Apollo *patroos*, Leto, Artemis, and Athena *agelaa* in *Agora* XIX L4a LL. 89/90 back to Sounion, to the ancient sanctuary of Athena, the role of Sounion in Leto's travail, and the Salaminians' observance of this ritual. These four deities shared an altar at Zoster; cf. also the association of Ἀπόλλων Ζωστήρ and Ἀθηνᾶ Ζωστηρία in *IG* I³ 369. On 445–450, he analyzes the legends, rituals, and sacrifices at Phaleron associated with Ποσειδῶν ἱπποδρόμιος, Φαίαξ, Τεῦκρος, and Ναύσειρος in Boedromion (LL. 90/91) (Kybernesia = Oschophoria) and those for Ἀθηνᾶ Σκιράς and Σκῖρος in Maimakterion (LL. 93/94).

In *ASAA* 81.1 (2003) [2004] 83–152, S.Batino strives to present a study on this topic that does not privilege merely one aspect of the sources—historical, epigraphical, or archaeological—'ma punti invece a tenere in considerazione le diverse prospettive, nell'ottica di una visione più completa e per questo maggiormente attendibile sul piano della possibilità ermeneutiche' (83). Her epigraphical focus is on *IG* I³ 972; *IG* II² 1232, 2345; *SEG* XXI 527 (= *Agora* XIX L4a); *Agora* XIX L4b; *SEG* XXXIII 115. She divides her study into the

following sections: I, the origin of the *genos* of the Salaminioi (85–95). Definition of Ἀρχαιοσαλαμινίων, γένος, οἶκος, and Εὐπατρίδαι. Batino places the origin of the *genos* of the Salaminioi in the city of Athens itself. II, the cults. II.1, the urban cults: Eurysakes (97/98), Aglauros (98–100), Zeus Phratrios, Apollo Patroos, and Athena Agelaa (100/101). II.2, the cults at Phaleron: Athena Skira, Theseus, Oschophoria (101–115), Poseidon and the Kybernasia, *SEG* XXI 527 (= *Agora* XIX L4a LL. 90/91) (115–119), and the Herakleion ἐπὶ Πορθμῷ, for which Batino does not believe there is sufficient evidence to decide in favor of a location at Sounion or at Salamis (119–124). III, the *genos* in the physical setting of the city (124–130).

Analysis of the evidence in the poletai accounts for members of the *genos* of the Salaminioi engaged in the leasing of mines (130); speculation that the Alkmeonidai belonged to the *genos* of the Salaminioi and had close ties to Salamis ('un solido trittico Salamina–*genos Salaminioi*–Alcmeonidi') (130–139). [In the end, there is not a great deal of substantive analysis of specific inscriptions in this very long article. Stroud.]

See also our lemma no. 1980.

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154. Eleusis. Decree of a thiasos in honor of Paidikos, 291/0 B.C. *SEG* XXIV 156; XXXII 149, 348. S.V.Tracy, *A and M* 38–43 (ph.), in assigning this inscription to his Cutter of *IG* II² 1262, active ca. 320–ca. 290 B.C., rejects the date of 238/7 B.C. and the Demetrian War for the archonship of Aristion and does not find a suitable place for him, and for the war mentioned in LL. 2–4, in the Athenian revolt against Demetrios Poliorketes 288/7 B.C. Tracy favors the date 291/0 B.C. for the archonship of Aristion, at a time when the Aitolians seized Delphi and attacked Attica and when the Athenians and the Macedonian garrison at Eleusis were working together. For the archonship of Ambrosios, possibly in 290/89 B.C., *SEG* XLIX 141, see our lemma no. 146.

For M.J.Osborne's discussion of this inscription and his date of 291/0 B.C. for Aristion, see our lemma no. 9.

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155. Peiraieus. Two decrees of a thiasos of the Mother of the Gods, 265/4 B.C.? *IG* II² 1273. *SEG* LI 165.* M.J.Osborne, in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 199–211 (ph.), argues for the above date in the archonship of Euboulos II; see our lemma no. 9.

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156. Peiraieus. Decree of orgeones of Bendis, ca. 240 B.C. *IG* II² 1284. S.V.Tracy, *A and M* 125, briefly alludes to some uncertainty in the Cutter of *SEG* II 9, active 251/0–ca. 240 B.C., in respect to the spelling of the noun 'orgeones' in this inscription, i.e., ὀργεῶνες in LL. 1, 7, 11, 15, 28, 31; ὀργειῶνας in L. 9, in which he erased EI and inscribed Y, ὀργ⟦υ⟧ῶνας; and in L. 23, where epsilon is superscribed on apparently Y, ὀργυῶνας originally. The correct reading in L. 20 is ὀγδόει, not ὀγδοίει.

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157. Salamis. Decree of the thiasotai of Bendis, 249/8 B.C. *IG* II² 1317b. *SEG* XLIV 60; XLVII 237. In assigning this inscription to his Cutter of *SEG* II 9, active 251/0–ca. 240 B.C., S.V.Tracy, *A and M* 120–126 (ph.), notes that in L. 5 the correct reading is περὶ τὸ ἱερὸν τὸ τῆς Βενδῖδος and in L. 8 ἀναθέτωσαν, as in LL.Threatte, *Grammar of Attic Inscriptions, II. Morphology* (Berlin 1996) 464.

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158. Salamis. Decree of the thiasotai of Bendis, ca. 240 B.C. *SEG* XLIV 60. S.V.Tracy, *A and M* 121, 127 (ph.), notes the following corrections in the text: L. 3, the cutter inscribed only one mu in γραμματεύς; L. 4, read τῶν τε θυσιῶν; L. 8, the numeral is set off by a blank space both before and after. Tracy assigns this inscription to his Cutter of *SEG* II 9, active 251/0–ca. 240 B.C.

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159. Salamis. Decree of thiasotai praising their epimeletai, 245/4 B.C. *SEG* II 9. *SEG* XLIV 60; XLVII 237; L 1. S.V.Tracy, *A and M* 120–124 (ph.), reprints the text of LL. 14–26 and postulates that in Col. I, two entries from two archonships are missing. He thus infers the following fixed sequence of archons: Polyeuktos–Hieron–Diomedon–unknown archon–[Theophemos]–Kydenor–[one missing archon?]–Eurykleides. In the year of Diomedon, the threat to the safety of Athens mentioned in *IG* II² 791 refers to the war waged by Alexander son of Krateros, governor of Corinth and Chalkis, against his uncle King Antigonos; cf. also *IG* II² 774, 845, 1225. Tracy makes this inscription the namepiece of his Cutter of *SEG* II 9, active 251/0–ca. 240 B.C. (see our lemma no. 40). On 167, Tracy assigns dates to all of the above archons (see our lemma no. 9).

M.J.Osborne, in *Macedonians in Athens* 72/73 (see our lemma no. 9), concentrates on the two columns of names of archons that follow the text of the decree at the now broken bottom of the stele. He argues that it is not established that Theophemos was the immediate predecessor of Kydenor, as has been assumed by many. Citing *SEG* II 10 and *SEG* XLIV 60 as evidence, Osborne calculates that the stele would have had entries for ten archons, five in each of the two columns, ending at bottom right with the entry for Lysiades.

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160. Athens. Decree of the thiasotai of Pankrates in praise of Philion and Theokomos, ca. 304–271 B.C. *SEG* XLI 83, 247C. In *Proceedings of the Eighth International Congress of Greek and Latin Epigraphy, Athens 1982* II (Athens 1987) 300, A.G.Kaloyeropoulou mentioned this inscription. S.V.Tracy, *A and M* 51, briefly assigns the inscription to his Cutter of Agora I 4266, active ca. 304–271 B.C. Still unpublished; still no text.

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161. Athens. Decree of thiasotai, 251/0 B.C. S.V.Tracy, *A and M* 133, assigns this unpublished inscription, found in excavations of the sanctuary of Herakles in Pangrati, to his Cutter of *IG* II² 788, active ca. 260–ca. 235 B.C. No further details.

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162. Salamis. Decree of a thiasos, 251/0 B.C. *SEG* II 10. *SEG* XLIV 60. S.V.Tracy, *A and M* 121–126 (ph.), assigns this inscription to his Cutter of *SEG* II 9, active 251/0–ca. 240 B.C., and prints the following text of LL. 10–12, including the blank spaces left by the cutter but not recorded in the ed.pr. 'The spaces clearly mark off each officer and reveal that Ἐλευσίνιον is not the name of the priest (as the initial editor published it), but rather the demotic (uniquely included) of the secretary Stratokles. The name of the priest was never inscribed, apparently because the cutter did not know it; thus, the sixth crown, which was reserved for his name, has no name inscribed in it.'

Ῥύθμον ἐπιμελητήν v Ὀνήσιμον ἐπιμελητήν v Ὠφελίωνα ἐπι-
μελητήν v ταμίαν Δόκιμον v γραμματέα Στρατοκλῆν Ἐλευσί-
12 νιον v ἱερέα vacat

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163. Peiraieus. Two decrees of the orgeones of Kybele, 183/2 and 175/4 B.C. *IG* II² 1328. *SEG* XXV 159; XXXII 348; XLIX 14. N.D.Robertson, in *Cybele* 261/262, briefly discusses the rite of στρωννύειν θρόνον in the sanctuary of the Mother of the Gods in Peiraieus, with parallels from other places. Cf. also *IG* II² 6288.

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163 bis. Athens. Honorary decree of the Dionysiac artists for Ariarathes V and Nysa, ca. 157–130 B.C. *IG* II² 1330. Republished by S.Aneziri, *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine* (Stuttgart 2003) (see *SEG* LI 2279) 344–347 no. A3, who suggests the following restorations. LL. 6/7 [ἀ]πεδέξατο φιλ[οφρόνως . . . τοῦ ἐπιμελητ]οῦ [καὶ Μενελάου π]οιητοῦ τραγω[ιδιῶν], LL. 29/30 [τὸν ἐπιμελητὴν καὶ Μενέλαον] | ποιητὴν τραγικόν.

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163 ter. Athens. Honorary decree of the Dionysiac artists, after 125/4 B.C. *IG* II² 1332. Republished on the basis of autopsy by S.Aneziri, *Die Vereine* (see our lemma no. 163 bis) 352/353 no. A9, who gives the following text for LL. 4, 7–11.

4 [- ca. 5 -] ἐν οἷς λόγοις δραχμα[- - - - - - - - - - - -]

[. .] τοῦ [ἱε]ροῦ τοῦ ἀρχαίου τῶν πασα[- - - - - -]
8 [κ]αὶ ἀνευρὼν . .ΣΑ.Ε μέχ[ρι] τε [- - - - δι' ἐτῶν]
πλειόνων καὶ πᾶσαν δαπάνην κ[- - - - - - - - - - -]
[. .] δεξάμενος πρός τινας δυνατο[- - - - - - - - - -]
ουσα τὸ ἱερὸν κτλ.

4. ἐν τοῖς λο[ι]ποῖς δραχμα[- -], *IG* || 8. init. [.]αι, *IG* || 9. δαπάνην [- -], *IG* || 10. [.] δε[ικνύ]μενος, *IG* || 11. init. ουσ[ι], *IG*.

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164. Eleusis. Decree of the synodos of the technitai of Dionysos, 78/7 B.C. *IG* II² 1338. *SEG* XXXVIII 133; XLII 1776; LI 2279; LII 33. On the edition, translation, and commentary on this inscription by B.Le Guen, *Les associations de technites dionysiaques à l'époque hellénistique* I (Nancy 2001) 123–126 no. 15, S.Follet, *BE* (2003) 300, notes that in L. 8 we should punctuate after τίμια; LL. 9/10 should be translated 'et, après avoir établi un autel et aménagé un enclos sácre à Éleusis, d'y accomplir libations et péans'; LL. 10/11, not 'cela ayant duré' but 'ces fêtes ayant été suspendues pendant un assez grand nombre d'années,' the state of the altar and the temenos being 'en raison de la situation générale' (Sulla); L. 21 'exhorté' rather than 'enjoint'; LL. 29/30, in keeping with 'un discours d'éloge,' is not rendered adequately in Le Guen's translation; L. 35 εἰσφοραῖς should be 'contributions voluntaires' and χορηγίαις should be 'générosités'. Follet also notes that *Agora* XVI 330 and *IG* II² 1341 ought to be added to the Attic documents of the 1st cent. B.C. concerning the Dionysiac technitai. Republished by S.Aneziri, *Die Vereine* (see our lemma no. 163 bis) no. A12.

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165. Athens. Decree of the synodos of the technitai of Dionysos, 125/4 B.C.? *IG* II² 1332. *SEG* LI 2279; LII 33. S.Follet, *BE* (2003) 300, prefers the dating 109/8 B.C., not 125/4 B.C., as in B.Le Guen, *Les associations de technites dionysiaques à l'époque hellénistique* (Nancy 2001) no. 16. Republished by S.Aneziri, *Die Vereine* (see our lemma no. 163 bis) no. A9.

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166. Athens. Decree of Thyateira regarding the benefactions of Hadrian, after 132 A.D. *IG* III 3985 + *IG* II² 1088 + 1090. *TAM* V.2.1180. *SEG* XLVII 163.* In *An.Ép.* (1999) [2002] 1479, there is a reprint of C.P.Jones' new text (*SEG* XLVII 163), with French translation and summary of his interpretation of this inscription. S.Follet adds that, on the basis of Pausanias 1.18.9, she prefers a setting in the Pantheon, not the Panhellenion.

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167. Athens. Decree, 1st/2nd cent. A.D. *SEG* XLVII 144; L 154.* Unpublished. In the Epigraphical Museum of Athens, inv. no. EM 13497. Briefly noted, with ph., in *BCH* 127 (2003) 689 (ph.); no text.

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168. Athens. Honorary decree. In excavations of the Greek Archaeological Service at Hermes and Arion Streets, I.Tsirigioti-Drakotou, *AD* 54 (1999) B.1 [2005] 72, tantalizingly mentions the discovery of a marble column inscribed with an honorary decree; no text, no ph., no inv. no., no further details. [See my remarks under our lemma no. 268. Stroud.]

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169. Athens. Incertum; decree? ca. 305–ca. 275 B.C. Small fragment of white marble, broken on all sides; found in 1938 in the Agora Excavations, inv. no. I 5391. Ed.pr. S.V.Tracy, *A and M* 68–70 no. 2 (ph.), who assigns it to his Cutter of *IG* II² 657, active ca. 305–ca. 275 B.C.

[- - -]ENA[- - -]
[- - -]TOY[- - -]
[- - -]KA[- - -]
4 [- - -]ΣΩ[- - -]

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169 bis. Athens. Incertum, decree? S.V.Tracy, *A and M* 133, assigns this unpublished fragment, EM 3381, to his Cutter of *IG* II^2 788, active ca. 260–ca. 235 B.C. No text; no further details.

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170. Olympos (Phrearrhioi). Lex sacra of the deme Phrearrhioi, ca. 300–250 B.C. *SEG* XXXV 113. *SEG* L 170.* In *Lettered Attica* 69–77, E.Lupu, after autopsy of the stone, prints the following new text, yielding 'only sporadic, minor adjustments to Vanderpool's edition,' with English translation, detailed notes on readings and restorations, and a commentary primarily on the meaning of μασχαλίσματα in LL. 16/17. He follows K.Clinton's 'minimalist statement [in R.Hägg (ed.), *The Role of Religion in the Early Greek Polis* (Stockholm 1996) 122] that we have here a sacrifice to Demeter Thesmophoros in an Eleusinion.' (73) Drawing on Homeric descriptions of sacrifice and definitions in the lexicographers, Lupu interprets μασχαλίσματα as first-fruit offerings consisting of small pieces of raw meat, possibly taken from the shoulder and armpit (μασχάλη), and placed upon thighbones of the victim previously wrapped in fat and burnt on the altar.

[. . .6. . . τῶν ἱε]ροποιῶν .[- - - - - - - - - - - - - - - - - - Δή]- Stoich.
[μητρι Θεσμο]φόρωι ὗν πρ[- - - - - - - - - - - - - - - - - -]
[. . .6. . . πρ]οιστάντωσαν κα[- - - - - - - - - - - - - - - - -]
4 [. . .6. . .].αδος τῶι λαμπαδεί[ωι - - - - - - - - - - - - - - - - -]
[ἱερεώσ]υνα κωλῆν πλευρὸν ἰ<σ>χ[ίον - - - - - - οἱ ἱε]-
[ροποι]οὶ καὶ ὁ κῆρυξ δαινύσθωσ[αν - - - - - - - - - - - - -]
[. . . Π]λούτωι θυόντωσαν κρ<ιό>[ν - - - - - - - - - - τοῖς]
8 [δημ]όταις μετὰ τῶν ἄλλων καὶ v [- - - - - - - - - - - - - - -]
[. . τ]ὸν ἐν τῶι Ἐλευ<σ>ινίωι βωμὸν [- - - - - τῶν ἀκ]-
[ολ]ούθωμ ἱεροποιὸς ἀφιέτω ΤΑΣ[- - - - - - - - - - - - - - -]
[. . ἐ]πειδὰν αἱ ἱέρειαι ποιήσω[σι - - - - - - - - - - - - - - - -]
12 [. .] Φρεα<ρ>ρίων θυόντωσαν τῆι Δή[μητρι - - - - - - - -]
[. .]ιωι καὶ τῆι Κόρηι βοῦμ ἄρρε[να - - - - - - - - - - - - - -]
[. .] καὶ ἐόν τι ἄλλο βούλωνται v v [- - - - - - - - - - - νό]-
μι<μ>όν ἐστιν· ἐπὶ δὲ τοὺς βωμοὺς [- - - - - - - - - - - - - -]-
16 ι μηροὺς μασχαλίσματα ἠμίκ<ρ>α[ιραν - - - - - - - - - μ]-
ηροὺς μασχαλίσματα ἡμίκραιρ[αν - - - - - - - - - - - - - - -]
ἐπὶ τοῦ βωμοῦ ἐν τῶι Ἐλευσινίω[ι - - - - - - - - - - τῶι τ]-
οῦ Πλούτωνος βωμῶι ἱερεώσυν[α - - - - - - - - - - - - - - -]-
20 οῖν τῶν βω<μ>ῶν τῆι ἱερείαι κα[ὶ- - - - - - - - - - - - πλε]-

υρὸν ἰσχίον III τοῦ ἱερείου [- - - - - - - - - - - - - - - - - - ξ]-
ύλα ἐπὶ τὸν χύτρον παρε[χ - - - - - - - - - - - - - - - ἐν τῆ]-
ι αὐλῆι τοῦ Ἐλευσινίο[υ -]
24 ΥΣ v Ν δᾶιδα καὶ τῶν ΗΓ[- - - - - - - - - - - - - - - - - - - δ]-
ᾶιδα διδόντωσαν Γ[- -]
[.]ς καὶ τοῦ Ἰάκχου Ι[- -]
[. .]οι<.> τῆι δὲ ἑβδό[μηι -]
28 [. . .] καὶ τῆς μουσι[κῆς -]
[. . .5. .] τὸν βωμ[ὸν -]
[. . .6. . .]ΕΝΟΙ[- -]
[. . . .7. . .]ΕΜΙ[- -]
32 [. . . .8. . . .]Ο[- -]

5. in fine lapis I v X ‖ 7. in fine lapis KP v v ‖ 9. lapis ΕΛΕΥ v ΙΝΙΩΙ ‖ 12. '<ρ>: vertical only preserved,' Lupu ‖ 15. lapis MI v ON ‖ 16. in fine '<ρ>: vertical only' ‖ 20. lapis ΒΩ v ΩΝ ‖ 27. lapis OI v ‖ 28–32. 'The stoichedon order is somewhat interrupted,' Lupu.

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171. Athens. Ἐξάγιστα objects in Athenian inventories, 4th cent. B.C. In *Glotta* 79 (2003) 66–82, E.Kosmetatou compiles a catalogue of all known examples of objects labelled as ἐξάγιστα in Athenian inventories. These include mixed, unmarked gold, mystery items in a bronze chest bearing the public seal, and silver objects described as σίγλοι and ἀσκοί. She follows Woodward in identifying the latter two objects as earrings and a type of jewelry, respectively. After exploration of the etymology of ἐξάγιστα and several examples in Greek literature, she concludes that the objects in question were possibly confiscated and reached their resting place in the temple treasuries as a result of some act of defilement of the gods. From her catalogue of inscriptions (67/68), we single out the following: *IG* II^2 1388 + 1408a+b + 1403 + EM 6790; *IG* II^2 1400, 1401, 1445, 1453, 1544.

For cameos in these inventories, see our lemma no. 2163.

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172. Athens. Inventories of the Treasurers of Athena and the Other Gods, 306/5 B.C. *IG* II^2 1492 + *SEG* XXXII 159. *SEG* XLVIII 140;* LI 2302. In *Macedonians in Athens* 164–168, P.G.Themelis takes up the topic of the dedications of Rhoxane, wife of Alexander the Great, which are listed in LL. 51–63, and suggests that she offered these objects to Athena Polias in 319 B.C., possibly at the same time that Alexander son of Polyperchon dedicated a panoply to Athena on the Acropolis (*IG* II^2 1473). Themelis comments (165–168) in detail on the word περιτραχηλίδιον—which first appears in these inventories in *IG* II^2 1407 L. 9 (385/4 B.C.): crescent-shaped pectorals, examples of which he illustrates from Skythian tombs.

In *ZPE* 146 (2004) 75–80, E.Kosmetatou, writing independently of Themelis, takes up this same passage, printing the following new text of *IG* II^2 1492A LL. 45–57.

Stoich. 28–29

[. . . 7 . . .] M[. . . . . . . 14 . . . . . . οἰνοχό]-
[ην? χρυσ]ῆν ἀν[έθεκεν βασιλέως Ἀλεξ]-
άνδρου γυνὴ Ῥ[ωξάνη Ἀθηνᾶι Πολιάδι ·]
48 στα : HHΡΔΔΔΔ[. . . ἀριθμὸς συμπάντων?]
χρυσῶν ΔΔΔΓ [. . . . . 19 . . . .]
κεφάλαιον σ[ταθμοῦ χρυσῶν XXX . . . ?]
vacat
52 ῥυτὸν χρυσο[ῦν λιθοκόλλητον ἓν? ἀνέ]-
θηκεν βασιλ[έως Ἀλεξάνρου γυνὴ Ῥω]-
ξάνη Ἀθηνᾶι [Πολιάδι · στα . . . . 8 . . . . · πε]-
ρι[τρα]χήλια [χρυσᾶ λιθοκόλλητα ΙΙ ἀ]-
56 [ν]έθηκεν βασ[ιλέως Ἀλεξάνδρου γυν]-
[ὴ Ῥωξ]άνη Ἀθην[ᾶι Πολιάδι · στα . . . 7 . . .]

57. We add the first closing bracket to Kosmetatou's text, following *IG*. Richardson.

Kosmetatou provides a detailed commentary on the gold vessels and their weights and also examines the etymology of περιτραχήλιον, including examples in papyri and the lexicographers. ['On peritrachelia see E.Kosmetatou, Περιτραχήλιον/περιτραχηλίδιον in the Athenian Inventory Lists (forthcoming)' 76 note 4.] Kosmetatou dates these dedications of Rhoxane no more precisely than between 327 and 316 B.C. after detailed discussion of the pros and cons for more precise chronology proposed by previous scholars.

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173. Athens. Inventories of the Treasurers of Athena, ca. 330 B.C. *IG* II² 1498–1501A. *SEG* L 176;* LI 2302. E.Kosmetatou, *Tyche* 18 (2003) 33–45, reprints the text of *IG* II² 1498 LL. 1–22, with the following changes in LL. 11/12, 19–22.

[ς θεο]ῦ ἐπὶ Διοκλέους · στηλίδια τα[μιῶν τῶν ἄλλων κ]-
12 [αὶ τῶ]ν ταμιῶν τῆς θ[ε]οῦ ἔχομεν, ὄντα [δύο - - ca. 8 - -, τ]-

[κατον] ταμιῶν τῆς θεοῦ · διάλι[θον - - - ca. 14 - - -]
20 [. . τῶν] ταμιῶν τῆς θεοῦ ἐπὶ [- - - ca. 11 - - - · στήλη ταμ]-
[ιῶν τῆ]ς θεο[ῦ κ]αὶ τῶν ἄλλων [- - - - ca. 19 - - - -]
[οντος · σ]τήλ[η τ]αμιῶν τῶν ἄ[λλων - - ca. 8 - -]ε[- - ca. 7 - -]

Kosmetatou interprets χαμαὶ πλαγία as 'on the ground sideways' or 'slanting, on the ground' and envisions several stelai removed from their bases and lined up slanting against a wall. The 14 smaller στηλίδια were presumably not placed in the same way. The stelai, she suggests, were made of stone and recorded inventories made by the tamiai of Athena and of the other gods. The archon dates in *IG* II² 1498–1501A, e.g., LL. 6, 8, 9, 11, were presumably taken from the preambles of these earlier inventories, some of them from the late 5th cent. B.C. In speculating on the contents of these lists, she favors the restoration [τάδε χρήματ]α καὶ κει[μήλια], 'possessions and heirlooms', over previous supplements by Kirchner and D.Harris.

After her analysis of the descriptions of the numerous statues listed in this inventory on the basis of size, location, material, and preservation, Kosmetatou concludes that it is not to be ruled out that these and other objects were still kept in sanctuaries and were not necessarily about to be melted down. This is not a καθαίρεσις document, but rather an ἐξετασμός, probably connected with the control exercised over the sanctuary of Athena by Lykourgos in accordance with the new law περὶ τῆς ἐξετάσεως passed at this time. [Kosmetatou often calls *IG* II² 1498–1501A a 'decree', but it seems to be a straightforward inventory without decree features. Stroud.]

C.M.Keesling, *The Votive Statues of the Athenian Acropolis* (Cambridge 2003) (see our lemma no. 13 bis in fine) 259 note 95, points out that if the bronze statues in question were portraits, then the restoration [ἀγάλματα] instead of [ἀναθήματα] cannot be correct. Ἄγαλμα at this time indicates only gods and heroes.

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174. Brauron. Inventories of women's clothing dedicated to Artemis, 4th cent. B.C. Cf. *IG* II² 1514–1531. *SEG* LII 140.* Stressing that inferences from these inscriptions, found in the years 1948–1963 and still unpublished, must remain tentative, G.Ekroth, *Kernos* 16 (2003) 60, 70–72 (see our lemma no. 103), on the basis of scattered references in preliminary reports and elsewhere, observes that many of these stelai contain inventories of jewelry and women's clothing that copy, e.g., *IG* II² 1514–1516 from the sanctuary of Brauronian Artemis on the Acropolis in Athens. She rejects the view of S.I.Johnston, *SEG* XLIX 164, that the several references in these inventories to unfinished garments—e.g., *IG* II² 1514 LL. 53/54, 59, 72; 1516 LL. 30, 35, 45; 1517 LL. 160/161; 1518 LL. 53/54, 67/68, 76, 91; 1522 L. 26; 1524 LL. 161/162, 213, 231, 234—are to be identified as the clothes dedicated to Iphigeneia by women who died in childbirth, as mentioned in Euripides, *IT* 1464–1467. Ekroth points out that the garments in this passage are not unfinished, and she prefers the view of T.Linders, *Studies in the Treasure Records of Artemis Brauronia Found in Athens* (Stockholm 1972) 17–19, that the unfinished clothes and the wool referred to in the inscriptions are 'symbolic dedications to Artemis in her aspect as a protector of handicraft and weaving.'

G.Despinis, *MDAI(A)* 119 (2004) [2005] 261–315 (ph.), cites at the outset the view of the excavator of Brauron, I.Papademetriou (*PAAH* [1950] 187) that the statues named in the inventories from the sanctuary of Brauronian Artemis on the Acropolis—the ἕδος τὸ ἀρχαῖον, the ἄγαλμα τὸ ὀρθόν, the ἄγαλμα τὸ ἑστηκός, the ἄγαλμα, and the ἕδος τὸ λίθινον—were all separate statues to be found at the sanctuary of Artemis at Brauron where they were originally named and described on stelai, of which numerous fragments have been discovered in the excavations at Brauron. These stelai at Brauron are the originals, of which the inscriptions from the sanctuary of Brauronian Artemis on the Acropolis are copies. The statue of Artemis by Praxiteles, seen by Pausanias (1.23.7) in the Brauronian on the Acropolis, has no connection with the statues named in the inventories. Despinis undertakes a long and very detailed defense of the positions taken by Papademetriou and also publishes numerous fragments of stone sculpture from the excavations at Brauron that he associates with the several statues listed above and named in the inscriptions (276–287). He notes that the 'new' inscriptions found in Papademetriou's excavations at Brauron, whose publication is being

prepared by D.Peppas-Delmouzou, will probably give 'weitere Hinweise zu den hier behandelten Problemen' (264; see also 299).

On 264–270, Despinis collects all references to the statues at Brauron in the published inventories *IG* I³ 403; *IG* II² 1514–1517, 1522–1524; and in the law *SEG* XXXV 83 (see our lemma no. 103), discussing their form and the real clothing that each statue wears. On 271–276, he settles on the conclusion that there were five different statues at Brauron recorded in the inventories. Discussion of many other Greek temples containing more than one cult statue.

From his study of the surviving fragments of stone statues found at Brauron (287–291), Despinis reconstructs 4 acrolithic figures: one 3-times-life-size, seated in the large temple ca. 350 B.C. (see our lemma no. 103); one 3/4-life-size, of ca. 450 B.C.; one life-size, of the 5th cent. B.C.; and one 2-times-life-size, ca. 450–400 B.C. Elaborate arguments attempting to correlate the last three with the statues named in the inventories. For the importance of the law in *SEG* XXXV 83 for the identification and location of the temples and the statues in the sanctuary of Artemis at Brauron, see our lemma no. 103.

In summary (299), the ἄγαλμα, the colossal acrolithic seated statue, was located in the cella of the large temple. A smaller statue was located in the adyton. Also in the cella was probably the ἀρχαῖον ἕδος. The Parthenon contained one or two statues.

On 299–306, Despinis discusses the form and the dress of his putative acrolithic statues at Brauron, with comparanda of other classical cult statues of Artemis. On 307–310, he speculates that the massive rectangular foundation west and south of the large temple may have provided access to the temple on the west side; several other parallels for Artemis temples facing west.

L.Cleland, *The Brauron Clothing Catalogues. Text Analysis, Glossary and Translation: BAR-IS* 1428 (Oxford 2005); to be analyzed in a later volume of *SEG*.

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175. Athens. Catalogues of silver phialai, ca. 330–322 B.C. *IG* II 1553–1578. *SEG* L 177.* E.E.Cohen, in *Gestures: Essays Boegehold* 214–236, especially 222–227, reviews the ancient evidence for the proposition that many of the wool-workers, ταλασιουργοί, whose dedications of φιάλαι ἐλευθερικαί are recorded in these inscriptions also worked as prostitutes. In rejecting attempts of several modern scholars to 'correct' this evidence, he cites archaeological finds in a presumed brothel in the Kerameikos, vase paintings of naked spinning πόρναι, epigrams in *The Greek Anthology*, and the unlikelihood of a female slave making enough money to qualify for this kind of manumission on the exclusive labor of working wool.

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176. Peiraieus. Accounts of the naval commissioners, 325–323 B.C. *IG* II² 1627–1629. *SEG* XLIX 171;* L 45, 1697; LII 143.* In *Macedonians in Athens* 14–22, B.Bosworth asks, 'Why did Athens lose the Lamian War?' and finds part of his answer after examining the total numbers of warships at Athens' disposal 330/29–324 B.C. as revealed in these accounts. Bosworth points out that 'to take the entire contents of the Naval Yards to sea fully manned would have required a pool of combatants 80,000 in number . . . more than twice the entire population of Athenian male citizens at the time of Alexander's death.' He estimates that when war broke out, the Athenians voted to put to sea 200 of the 360 triremes attested in *IG* II² 1627 LL. 783–812 in 325/4 B.C. and no fewer than 40 of the 50 quadriremes at their disposal; *pace* Diodoros 18.10.2.

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177. Athens. Accounts of the poletai, 370/69 B.C. *SEG* XIX 133. *Agora* XIX P4. *SEG* XLV 137,* 139; L 22. In *ASAA* 80 (2002) 533–536, D.Marchiandi (see our lemma no. 4) examines the topographical boundaries of the property described in LL. 7–10 as lying [Ὀ]μφαλ[ί]ας τῆς ἄνω . . . ἐν Λήμνῳ, with comments on the terms [ἀμπέλο]υ ὄρχοι [κ]αὶ συστὰς κα[ὶ α]ὐλὴ καὶ ἐσχατ[ιά] (LL. 8/9). She speculates that Ὀμφαλία may indicate a central plain, with 'upper' and [lower] sectors, rather than a hill, and suggests that the farm on Lemnos in these lines resembles the agricultural complex at Rossopouli (described on 514–524). She interprets L. 12 ὁδὸς ἀστ[ί]α as '*la* strada che porta in città.' On 538, discussion of ἐσχατιά as 'una terra *funzionalmente* marginale . . . ma non . . . redditizia.' See M.H.Jameson, *SEG* LII 17.

For Marchiandi's comparisons with land use on Lemnos, see our lemma no. 908.

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178. Athens. The topography of Kynosarges. Accounts of public works, before 350 B.C.? *IG* II² 1665. *SEG* XVIII 51; XLII 236; XLVI 2261; XLIX 2401. In a discussion of the gymnasion of Kynosarges and the nearby Herakleion, S.Privitera, *ASAA* 80 (2002) 51–66, argues that this inscription does not contain topographical details helpful in identifying the site of the Herakleion. He defends the reading and interpretation of LL. 6/7 as ἐπὶ τὸ | δίπον, 'to a height of two feet.' See our lemma no. 20.

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179. Eleusis. Accounts of the Eleusinian epistatai, 329/8 B.C. *IG* II² 1672. *SEG* XLVIII 36, 158;* XLIX 2410 bis; L 21, 169, 1755; LI 79; LII 147, 705, 799, 1910, 2004. D.Marchiandi, *ASAA* 80 (2002) 539–542, in an extended treatment of the location, nature, and functions of isolated agricultural units in the territory of Hephaisteia on Lemnos, examines the figures for the ἀπαρχαί from this island recorded for 329/8 B.C. in LL. 263–298. She warns against modern attempts to calculate the relative annual yields of the wheat and barley harvests in Lemnos and Attica on the basis of these figures. This procedure she characterizes as 'il miraggio'. For Marchiandi, the main contribution of the inscription is the demonstration that, on Lemnos, barley (158,525 medimnoi) predominated over wheat (56,750 medimnoi) and that Myrina and Hephaisteia produced almost equal amounts of wheat. See also our lemma no. 4.

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180. Eleusis. Building contract for a stoa, 354/3 or 285/4 B.C. *IG* II² 1682. *SEG* LI 142.* K.Clinton, *Macedonians in Athens* 76–81, reprints a new text of this inscription, based on autopsy, with bibliography, app.crit., and notes on readings (now *I.Eleusis* 141). Clinton's text differs from that in *IG* II² only in the following respects: L. 22 Λε[υκονοιε]ύς, L. 54 [- - -]ΟΕ traces τὰ ἐπιτόναια, L. 59 νος [παρέξει . . ⁵ . .]. καί, L. 63 μισθωτὴς Ἀγασ[ικλῆς - - ca. 8 - - ο]υς. He computes the lacuna between frr. a and b as equivalent to ca. 30 lines.

Clinton estimates the total cost of the project as about one talent, which he considers too large a sum for Athens to have expended on construction at Eleusis in the troubled times of 285/4 B.C. He supports a date in 354/3 B.C., the archonship of the earlier Diotimos, contemporary with other construction in the sanctuary, e.g., *IG* II^2 1666, and with the publication of the lengthy law *SEG* XXX 61, *Agora* XVI 56, that regulated the Mysteries and the sanctuary. It was also roughly at this time that Athens issued a new festival bronze coinage featuring Eleusinian symbols. He finds the prosopography and the letterforms of *IG* II^2 1682 compatible with the earlier date and establishes a close connection with *IG* II^2 1683 (see our lemma no. 181). Clinton rejects efforts to use the evidence of *IG* II^2 1682 in support of the theory that Athens repossessed Eleusis from the Macedonians ca. 284 B.C.

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181. Eleusis. Building contract, ca. 350 B.C. *IG* II^2 1683. K.Clinton, *Macedonians in Athens* 79/80, prints a new text of this inscription, based on autopsy, with notes on readings and brief discussion of the prosopography, which provides close links with *IG* II^2 1682 (see our lemma no. 180); now *I.Eleusis* 142. Clinton's text differs from the text in *IG* II^2 in L. 2 [. .^{4}. .]δοκιμ[ασ- - -], L. 8 ἐγγεγρ⟦α⟧μμένον. In addition to the erasures indicated in the text, Clinton suggests that LL. 8–11 were written entirely in rasura.

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182. Athens. Catalogue of bouleutai, 335/4 B.C. *IG* II^2 1700. *Agora* XV 43. *SEG* XXXII 163; XXXIV 126. J.Traill, in *Lettered Attica* 122 note 16, observes that in the upper portion of the Hippothontid roster, LL. 166–177 (*Agora* XV 43 LL. 178–189), six bouleutai were assigned to the deme Dekeleia in *IG* II^2. In *The Political Organization of Attica, Hesperia* Suppl. 14 (Princeton 1975) 21/22, Traill changed this assignment to Eleusis, but evidence in *SEG* XLVI 167 has strengthened the prosopographical connection with Dekeleia to the extent that Traill now believes that the roster contained demesmen of Dekeleia and Oion Dekeleikon. 'These two demes, geographically and onomastically related, will have been treated like the split demes in some of the councillor lists, *viz* with a single entry.'

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183. Athens. List of bouleutai, 304/3 B.C. *SEG* XXIII 86. *Agora* XV 61. *SEG* XXXVI 165, 216;* XLVII 489 app.crit.; L 141. J.Traill, in *Lettered Attica* 120 (ph.), returns to the join between two fragments of this inscription announced in Traill, *Demos and Trittys* 18–20, and contested by R.S.Stroud, *JHS* 109 (1989) 253 (*SEG* XXXVI 216). Citing the opinion of N.Herz after autopsy that 'these two fragments are from the same piece of marble and that they belong together,' Traill now prints a frontal 'documentary photograph of the joined fragments . . . showing the "composite text" exactly as published in *Demos and Trittys*, and on a later occasion will supply a full petrographical analysis with spectrographic data' (120 note 13); he adds details on the type of camera used, its pixel dimensions, and the angle at which the ph. was taken. He also adds, 'In response [to Stroud's doubts], a detailed petrographical study of the fragments, including spectrograms and enlarged digitized photographs of front, back, and sides showing first the joining surfaces and lines of foliation and fracture, and then the "joined" fragments . . . , should be distributed by the most economical means now available, the internet.' (120)

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184. Athens. Bouleutic catalogue, 281/0 B.C. *Agora* XV 72. *SEG* XXXVI 217;* XLVI 136. S.V.Tracy, *A and M* 65/66 note 2 (ph.), urges that, contrary to the view of the ed.pr. J.S.Traill, *Hesperia* 38 (1969), this inscription was inscribed by one man, not two, his Cutter of *IG* II^2 657, 305–ca. 275 B.C.

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185. Athens. Prytany catalogue, 371/0 B.C. *SEG* XXVIII 148. *Agora* XV 13a+. *SEG* XLVII 33. In *Lettered Attica* 121/122 (ph., dr.), J.Traill reports on a cleaning of this fragment (right side, Col. IV), now housed in the Library of Hadrian, which has made possible the following new text. L. 52 now provides 'every letter of Diakris.' (122) We transcribe from Traill's dr. and ph., retaining the line numbering of *SEG* XXVIII 148.

	Ἐπὶ Φ[- - -]
52	Διακρίς
	Πήληκες
	Ἀλεξίμαχος Χα[- - -]
	Ἄμφιθος Ἀμφίων[ος]
56	Ὑβάδαι
	Χαρικλέης Σωσίο
	Πολυκράτης Λυσαν[- - -]
	ἐξ Οἴο
60	Φανόστρατος Στρα[- - -]
	Κολωνῆς
	Πρωτόμαχος Πυθο[- - -]
	[. .^{4}. .]ος Ἀρξίλλο

55. Χάριθος, Traill (*SEG* XXVIII 148); Amphithos, Traill (122).

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186. Athens. Catalogue of prytaneis, ca. 320 or 290–280 B.C. *Agora* XV 68. *SEG* XXXVI 220;* LII 200. In consequence of now locating the deme of Oe near Koropi in the Mesogaia (see *SEG* XLVIII 297) rather than northeast of Aspropyrgos (Traill, *Demos and Trittys* 142/143), J.Traill, in *Lettered Attica* 118/119, proposes the following revisions in the dispositions of the demes in this inscription.

Col. I (inland) [Acharneis 5+] 10, [T]<y>r<m>eidai 1

Col. II (coast) [Phylasioi 2], [Kothokidai 2 or 1], [Acharneis] 6 or [1] + 6, Thriasioi 2 [+5]

Col. III (city) [seven small city demes with a total of 10 or 11 prytaneis], [Oethen 7 or 6]

'Of the six names in Column II previously assigned to Oe (*Ag.* XV 68, lines 47–52), two can be completed with certainty and both can be connected with Acharnai: Thoukleides (line 48)

should be identified with *PAA* 507940 and Euphiletos (line 52) will be a descendant of *PAA* 449920.'

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187. Athens. Catalogue of prytaneis of Erechtheis, ca. 50–30 B.C. *Agora* XV 285 + 299. *SEG* XXVIII 189. S.G.Byrne, in *Lettered Attica* 1–20 (no ph.), reports a physical join between *Agora* XV 285 and 299 to form the new text printed below. Detailed onomastic commentary, emphasizing that at least 6 of the 23 prytaneis have Roman names and expanding into a survey of people with Roman names in Athenian public inscriptions. See also our lemma no. 27. Byrne presents 2 lists with full citation of name, tribe, deme, inscription, category of document, date: List 1, Roman Athenians from public documents before 86 B.C. (53 members); List 2, 86 B.C.–40 A.D. (63 members). He excludes epitaphs because of their insecure chronology. On 5–7, discussion of the problems raised by the Greek practice of selecting, from the Roman tria nomina, the praenomen as the principal identifier equivalent to the personal name of a Greek. Concentration of praenomen Athenians before 86 B.C. in Melite, Peiraieus, and Acharnai, possibly reflecting the home demes of Athenians who sponsored them for citizenship. In the period 86 B.C.–40 A.D., there is a much higher proportion of participation in Athenian public affairs by people of Roman background, particularly in the regular level of prytaneis, ephebes, and *genos* members, but a lower rate for senior positions, e.g., archons and hoplite generals.

	Col. I	Col. II	Col. III
	- - - - - - - - - -	[Λαμπτρεῖς]	[Παμβωτάδαι]
		- - - - - - - - - - - - - - - -	- - - - - - - - - - - - - - - -
			[- ca. 5 -]ΔΩ.[- - -]
			[- ca. 5 -]ὀ̣δωρος Ɔ?
			[Μειλί]χιος Διονυσ(ίου)
4		[- 6–7? -]ώρου	[Τίμα]ρχος Ἀργαί(ου)
		[- 4–5? - Οὐ]αλέριος	Ε[ὐσ]έβης Ἀριστο.(- - -)
		[Στράτ?]ων Ἡδύλου	Πόπ̣λιος Οὐίβιος
		[- ca. 5? -]γόρας Εὐτύχου	Ποπλίκιος
8		[- 4–5? -] Λ̣αίλιος	Πόπλ[ιο]ς Σερου(ίλιος)
		[- ca. 6? -]ος	Ἀγρυλεῖς
		[Νικ? ca. 4? -]ος Ɔ ⟦ΝΙΚ⟧	Σώσα[ν]δρος Σω(- - -)
		[- ca. 5? -ω]ν Διονυσίου	Ἀθήνα[ι]ος Καλλι<κ>-
12		[- ca. 6? -]δης	λῆς Συ[β]ρίδαι
		[- ca. 5? - Μ]ενεκράτου	Σω[- - - - - -]
		[- ca. 6? -]ς Ɔ	Εὐ[ωνυμεῖς?]
		[- 5–6? - Ο]ὐεντ[ί]δ̣[ιος]?	- - - - - - - - - - - - - - - -
		- - - - - - - - - - - - - - - -	

Col. II L. 15. ['Ιο]υ̣έντ[ιος], ed.pr., which is without a parallel at Athens. ‖ Col. III L. 11. lapis ΚΑΛΛΙ ‖ Col. III L. 12. ΛΗΣ in smaller lettering.

In *An.Ép.* (2003) [2006] 1632, S.Follet 'd'après une collation indépendante,' proposes the following readings [we retain Byrne's line numbering]: Col. II L. 4, 'on voit la base d'un delta avant -ώρου'; L. 5, 'on voit la motié inf. d'omicron et upsilon'; L. 7, 'on voit la haste oblique droite d'un alpha devant γόρας'; Col. III L. 8, 'on voit la base de l'iota de Σερουί(λιος)'; L. 10, the third letter of the patronymic appears to be tau, possibly followed by epsilon; L. 13, the third letter of the name is probably sigma.

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188. Athens. List of magistrates, 266/5 B.C. *SEG* XXV 186. *SEG* LI 144. S.V.Tracy, *A and M* 111, contests the reading of L. 13 [- - - Κ]υδαν̣[τίδης] by B.D.Meritt, *Hesperia* 37 (1968) 284, and reports from autopsy Ο̣ΥΛ̣.Λ̣, i.e., [Κον]θ̣υλ̣[ί]δ̣[ης] or [Κο]ρ̣υδ̣[α]λ̣[λεύς].

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189. Athens. Ephebic list, ca. 265 B.C. Small fragment of white marble, inscribed face only preserved; found in 1937 in the Agora Excavations, inv. no. I 4986. Ed.pr. S.V.Tracy, *A and M* 90–93 no. 3 (ph.), who assigns it to his Cutter of Agora I 3238 and 4169, active 286/5–ca. 239 B.C. Tracy recognizes it as part of an ephebic catalogue in 2 columns. Of the three other known ephebic inscriptions by this cutter (*IG* II^2 665, 700, and *SEG* XIV 61), *IG* II^2 665 is to be excluded from association with the new fragment, on the basis of the spacing; the new fragment might, however, be part of *IG* II^2 700 or *SEG* XIV 61.

- - - - - - - - - - - - - - - -
[- - - -]οκλέους Π[- - -]
[- - - ἴδ]ος vacat
[- - - - - - - - -]Α[- - - -]
- - - - - - - - - - - - - - - -

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190. Athens. Catalogue of ephebes? ca. 260–ca. 235 B.C. Fragment from the bottom of a stele of 'Pentelic' marble, found in 1933 in the Agora Excavations; inv. no. I 489. Ed.pr. B.D.Meritt, *Hesperia* 3 (1934) 63/64 no. 55 (dr.); identified only as a 'catalogue' in ed.pr., with no date.

[- - -]. . Α[- - -]
[- - -]Ι . . ΤΟΣ v
[- - -]μου Θριάσιος
vacat

In assigning this inscription to 'in the style of' his Cutter of *IG* II^2 788, active ca. 260–ca. 235 B.C., S.V.Tracy, *A and M* 142/143, points out that there is an incised crown below and to the left of the preserved text [not reported in ed.pr.] in which he reads ΟΙΣΥ, perhaps οἱ συ[νέφηβοι]. Tracy observes that this would be by far the earliest attestation of this term in an Attic inscription. It may show the 'existence, around the middle of the third century B.C., of a more or less formal group of classmates acting in concert.'

191. Athens. Ephebic catalogue, 166/7 A.D.? *IG* II² 2015 + 2094. *SEG* XII 110; XXXIII 254; XXXIX 222; XLI 159. H.Solin, *Arctos* 37 (2003) 190, has doubts about the name Αὐφιδιᾶτος in L. 126. Cognomina derived from a gentilicium with the suffix -atus are rare to nonexistent. J.Curbera has checked the squeeze in the *IG* archive in Berlin and hesitatingly discerns something like ΕΥΦΙΛΤΑΤΟΥ (epsilon and first tau remain problematic).

192. Athens. Catalogue of prizes in the Panathenaia, 380s B.C. *IG* II² 2311. *SEG* LII 8, 144,* 172. In *ZPE* 142 (2003) 87–108 (ph.), J.L.Shear publishes a complete re-edition of this inscription, based on autopsy of the two fragments in the Epigraphical Museum of Athens, inv. nos. EM 8070 and 8092, with full bibliography, notes on readings, and extensive commentary. Pointing out that the often mistranslated inscription on the Panathenaic amphoras, τῶν Ἀθένεθεν ἆθλον, means '[one] of the prizes from Athens,' she proposes the above date and suggests that the inscribing of the text goes with contemporary changes in the production of the prize olive oil. Drawing comparisons with later victor lists, such as *IG* II² 2313–2317, *SEG* XLI 115, she provides a detailed analysis of the several different events in all categories of competition and their spacing requirements on the stone, concluding that fr. A (EM 8070) is to be placed above fr. B (EM 8092), and that the stele must have been at least 1.122 m in height, 0.51 m wide, and 0.119 m thick. 'The heading and any preamble would have added to the height of the stone needed for the complete document.' (94) Further comparative analysis of the amounts of the several different prizes reveals patterns that lead Shear to restorations of these items as well. After discussion of the methods, timing, and recording of the collection of the sacred olive oil and its storage on the Acropolis, Shear suggests tentatively that *IG* II² 2311 may be roughly contemporary with the addition of the name of the eponymous archon to the inscription on the Panathenaic prize amphoras, i.e., before Pytheas of 380/79 B.C. (96–102). She further estimates that at each celebration of the Great Panathenaia, ca. 2,100 prize amphoras were awarded. Shear publishes two versions of the text of *IG* II² 2311: a skeletal, largely unrestored version (88/89) and a completely restored version (103–105). We reproduce the latter, but have taken the liberty of assigning numbers to the lines in the traditional manner rather than using the idiosyncratic system (e.g., LL. 22, 22a, . . . 22i) employed by Shear. In an appendix, two tables—'The Evidence for the Men's Gymnastic Events: 566/5 to ca. 350 B.C.' and 'The Evidence for the Hippic Events: 566/5 to ca. 350 B.C.'—compile attestations in literature and inscriptions with chronologically arranged lists of Panathenaic prize amphoras.

Col. I

	[heading: musical games]	
		[ῥαψωιδοῖς]
	[- -	πρώτωι] στ[έφανος]
4	[- -	δε]υτέρωι
	[- -	τ]ρίτωι
		κιθαρωιδοῖς·
		πρώτωι στέφανος
8	Χ	θαλλô χρυσοῦς
	𐅅	ἀργυρίο
	[Χ]ΗΗ	δευτέρωι
	[𐅅]Η	τρίτωι
12	[ΗΗ]ΗΗ	τετάρτωι
	ΗΗΗ	πέμπτωι
		ἀνδράσι αὐλωιδοῖς·
	ΗΗΗ	πρώτωι τούτ[ο στ]έφανος
16	Η	δευτέρωι
		ἀνδράσι κιθαρισταῖς·
	𐅅	πρώτωι τούτο
		στέφανος ΗΗΗ
20	[- Η]Η	δευτέρωι
	[-]Η	τρίτωι
		αὐ[λ]ηταῖς·
	[- Η]	πρώτωι τούτο στέφανος
24	[- -	δευτέ]ρωι
		[παισὶ αὐλωιδοῖς]
	[- - -	πρώτωι τούτο στέφανος]
	[- -	δευτέρωι]
28		[παισὶ κιθαρισταῖς]
	[- - -	πρώτωι τούτο στέφανος]
	[- -	δευτέρωι]
		[συναυλωιδοῖς]
32	[- - -	πρώτωι τούτο στέφανος]
	[- -	δευτέρωι]
	[heading: gymnastic games]	
		[παιδὶ δόλιχον νικῶντι]
36	[ΔΔΔ?	ἀμφορῆς ἐλαίο]
	[ΓΙ?	δευτέρωι]
		[παιδὶ στά]διον νικῶντι·
	[𐅄	ἐλαί]ο ἀμφορῆς
40	Δ	δευτέρωι
		παιδὶ πένταθλον νικῶντι·
	ΔΔΔ	ἀμφορ[ῆ]ς ἐλαίο
	Π	δευτέρωι
44		παιδὶ παλαιστεῖ νικῶντι·
	ΔΔΔ	ἀμφορῆς ἐλαίο
	Π	δευτέρωι
		παιδὶ πύκτει νικῶντι·
48	ΔΔΔ	ἀμφορῆς ἐλαίο
	Π	δευτέρωι
		παιδὶ παγκράτιον νικῶντι·
	[Δ]ΔΔΔ	ἀμφορῆς ἐλαίο

Col. II

	[𐅄Δ	ἀμφορῆς ἐλαίο]
	[ΔΙΙ	δευτέρωι]
80		[ἀνδρὶ παλαιστεῖ νικῶντι]
	[𐅄Δ	ἀμφορῆς ἐλαίο]
	[ΔΙΙ	δευτέρωι]
		[ἀνδρὶ πύκτει νικῶντι]
84	[𐅄Δ	ἀμφορῆς ἐλαίο]
	[ΔΙΙ	δευτέρωι]
		[ἀνδρὶ παγκράτιον νικῶντι]
	𐅄[ΔΔ	ἀμφορῆς ἐλαίο]
88	Δ[ΙΙΙΙ	δευτέρωι]
		[ἀνδρὶ ὁπλίτην νικῶντι]
	𐅄[ΔΔ	ἀμφορῆς ἐλαίο]
	Δ[ΙΙΙΙ	δευτέρωι]
92	[heading: hippic games]	
	[heading: from the citizens]	
		[ἀποβάτηι νικῶντι]
	[- -	ἀμφορῆς ἐλαίο]
96	[- -	δευτέρωι]
	[heading: from all]	
		[ἵππωι κέλητι νικῶντι]
	[- -	ἀμφορῆς ἐλαίο]
100	[- -	δευτέρωι]
		[ἵππων πωλικῶι ἅρματι]
	[- -	ἀμφορῆς ἐλαίο]
	[- -	δευτέρωι]
104		[ἵππων ἅρματι ἀδηφάγωι]
	[- -	ἀμφορῆς ἐλαίο]
	[- -	δευτέρωι]
		[ἵππων συνωρίδι πωλικῆι]
108	[- -	ἀμφορῆς ἐλαίο]
	[- -	δευτέρωι]
		[ἵππων συνωρίδι ἀδηφάγωι]
	[- -	ἀμφορῆς ἐλαί]ο
112	[- -	δευτ]έρωι
		ἵππων πωλικῶι ζεύγει·
	ΔΔΔΔ	ἀμφορῆς ἐλαίο
	ΓΙΙΙ	δευτέρωι
116		ἵππων ζεύγει ἀδηφάγωι·
	ΗΔΔΔΔ	ἀμφορῆς ἐλαίο
	ΔΔΔΔ	δευτέρωι
		πολεμιστηρίοις·
120		ἵππωι κέλητι νικῶντι·
	ΔΠ	ἀμφορῆς ἐλαίο
	ΙΙΙΙ	δευτέρωι
		ἵππων ζεύγει νικῶντι·
124	ΔΔΔ	ἀμφορῆς ἐλαίο
	Π	δευτέρωι
		ζεύγει πομπικῶι νικῶντι·
	ΙΙΙΙ	ἀμφορῆς ἐλαίο
128	[Ι]	δευτέρωι

52 ΓΙΙΙ δευτέρωι
άγενείωι στάδιον νικῶντι·
ΡΔ ἀμφορῆς ἐλαίο
ΔΙΙ δευτέρωι
56 ἀγενείωι πεντάθλωι νικῶντι·
ΔΔΔΔ ἀμφορῆς ἐλαίο
ΠΙΙ δευτέρωι
ἀγενείωι παλαιστεῖ νικῶντι·
60 [Δ]ΔΔΔ ἀμφορῆς ἐλαίο
[ΠΙΙ δ]ευτέρωι
[ἀγενεί]ωι πύκτηι νικῶντι·
[ΔΔΔΔ ἀμφορῆς ἐλ]αίο
64 [ΠΙΙ δευτέρωι]
[ἀγενείωι παγκράτιον ν]ικῶ[ντι]·
[Ρ ἀμφορῆς ἐλαίο]
[Δ δευτέρωι]
68 [ἀνδρὶ δόλιχον νικῶντι]
[ΡΔ ? ἀμφορῆς ἐλαίο]
[ΔΙΙ? δευτέρωι]
[ἀνδρὶ στάδιον νικῶντι]
72 [ΡΔΔΔ ἀμφορῆς ἐλαίο]
[ΔΠ δευτέρωι]
[ἀνδρὶ δίαυλον νικῶντι]
[ΡΔ ? ἀμφορῆς ἐλαίο]
76 [ΔΙΙ? δευτέρωι]
[ἀνδρὶ πένταθλον νικῶντι]

ἀφ' ἵππο ἀκοντίζοντι·
Γ ἀμφορῆς ἐλαίο
Ι δευτέρω[ι]
132 νικητήρι[α]
Η παισὶμ πυρ[ρι]χισταῖ<ς> βοῦς·
Η ἀγενείοις πυ[ρ]ριχισταῖς βοῦς·
Η ἀνδράσι πυρριχισταῖς βοῦς·
136 Η εὐανδρίαι φυλῆι νικώσει βοῦς·
Η <λαμπάδι> φυλῆι νικώσηι βοῦς·
ΔΔΔ λαμπαδηφόρωι νικῶντι ὑδ[ρία]·
νικητήρια νεῶν ἁμίλλης
140 ΗΗΗ τῆι φυλῆι τῆι νικώσε[ι βόες τρεῖς]
[ΗΗ καὶ] εἰς ἑστίασιν
[ΗΗ τῆι δευ]τ[έ]ραι β[όες δύο]
[Η τῆι τρίτηι βοῦς εἷς]
144 [heading: anthippasia]
[- - τῆι φυλῆι τῆι νικώσει - -]
[- - καὶ εἰς ἑστίασιν (?)]
[- - τῆι δευτέραι - -]
148 [- - τῆι τρίτηι - -]
[heading: cyclic chorus]
[- - ἀνδράσι τῆι φυλῆι τῆι νικώσει -]
[- - τῆι δευτέραι - -]
152 [- - παισὶ τῆι φυλῆι τῆι νικώσει - -]
[- - τῆι δευτέραι - -]

'The paragraphoi visible on the stone are not shown in the text . . . in order to increase its legibility,' Shear.

For the cutter of this inscription, see our lemma no. 39.

193. Athens. The boundary stones of the Kerameikos, 4th cent. B.C. *SEG* XLI 122; LII 155. *Agora* XIX H30/31. J.K.Papadopoulos, *Ceramicus Redivivus. Hesperia* Suppl. 31 (2003) 292/293 (ph.), cites these markers as explicit evidence that the 'name Kerameikos as applied to the *original* Potters' Quarter was never lost and continued to be used for the same area of the Athenian Agora. . . . The stone [*Agora* XIX H30] is located precisely where Pausanias is likely to have entered "the Agora," perhaps inspiring him to write that upon entering the "Kerameikos," the first building on the right is the so-called Stoa Basileios.'

194. Laureion. Boundary stone of a road, ca. 300 B.C. Intact marble slab slightly smoothed off at the top for the inscription, left rough for insertion into the ground at the bottom. Found at Panormos Gaidouromantra on the surface; now in the Laureion Museum, inv. no. 981. Ed.pr.

M.Oikonomakou, *AD* 54 (1999) B.1 [2005] 95/96 (ph.), who suggests that it is to be connected with the road from Maroneia to Panormos mentioned in the accounts of the poletai [e.g., *Agora* XIX P24 LL. 18/19; P25 L. 26, Stroud]. ὅρος | ὁδοῦ

195. Vacat.

196. Peiraieus. Dedication of στρατιῶται, 306/5 B.C. *IG* II² 1954. A.J.Bayliss, *ZPE* 144 (2003) 125–140, after study of the stone (ΜΠ 1617), publishes the following new text and identifies the dedicators as οἱ Πειραϊκοὶ στρατιῶται found on *IG* III.3.55 (see our lemma no. 257) who, under the command of Charias, fought unsuccessfully against the tyrant Lachares, *P.Oxy.* 2082. He speculates on the causes for forming such a band of Peiraieus fighters, how they fared against and with Demetrios Poliorketes, and their demise (136–140).

[ἐπ]ὶ Κοροίβου [ἄρχοντος, ἐπὶ]
Χαρίου στρ[ατηγοῦντος]
οἱ στρατιῶται σ[τεφανωθέντες ἀνέθεσαν]?
vacat 0.014 m
4 Χαρωνίδης Πανκ[- - - - -]
Ἀνφιάναξ Ἀμει[ν- - - - -]
Διομέδων Διοκλ[ε- - - - -]
Ἐπαμείνων Παρα[- - - - -]
8 Δίων Διφίλου Παιο[νίδης]
Πιστόδωρος Ἀπολ[λοδώρου Ἐροιάδης]
Οἰνείδης Ἀπολλο[δώρου Ἐροιάδης]
Μνησίβιος Κηφισοφ[ῶντος - - -]
12 Δήμαρχος Ἀνφίου [- - - - - -]
Κηφισόδοτος Αἰσ[- - - - - - -]
Ἀνδρομένης Ἀνδρομ[- - - - -]
Σμῖκρος Νικάνορο[ς - - - - -]
16 [- ca. 5 -]εως Ξενοπείθ[ου - - -]

197. Athens. Dedication of the tribe Leontis, ca. 400 B.C. Agora inv. no. I 7167. T.L.Shear, Jr., *Hesperia* 40 (1971) 271/272. *Agora* XIV, 95 note 72. As one of the Panathenaic monuments resembling the base of Atarbos in its presumed first stage, J.L.Shear, *JHS* 123 (2003) 177 (ph., dr.) (see our lemma no. 202), provides a detailed physical description, text: Λεωντὶς ἐνίκα, bibliography, analysis of relief sculpture.

198. Athens. Tribal dedication of Antiochis, ca. 350 B.C. Five joining fragments of a rectangular white marble base with relief sculpture on two sides depicting a horseman with

helmet and sword astride a rearing horse. Found in 1990 in the Agora Excavations, ca. 25 m north of the Panathenaic Way; Agora inv. no. I 7515. Color ph. and brief description in J.McK.Camp II, *Horses and Horsemanship in the Athenian Agora* (Agora Picture Book no. 24, Princeton 1998) 32; no text.

As one of the Panathenaic monuments resembling the base of Atarbos in its presumed first stage (see our lemma no. 202), J.L.Shear, *JHS* 123 (2003) 177/178 (ph.), gives a full physical description, including dimensions, ed.pr. of the text, translation, and notes on prosopography. She suggests that Hierophanes was phylarchos of Antiochis at the time of the victory. For his brother Xenokles, see our lemma no. 232.

front: [Ἀντι]οχίδος φυ[λῆς]
Ἱεροφάνης Πολυαράτο Ἀλωπεκ[ῆθεν]
left side: [φυ]λέται

Left side. [φυ]λέται, Shear.

199. Athens. Choregic monument, 4th cent. B.C. *IG* II^2 3106. *SEG* LI 9. J.L.Shear, *JHS* 123 (2003) 166 note 9, points out that since the term κυκλίωι is attested only once, in the 1st cent. A.D. (*IG* II^2 3157 LL. 1/2), it should not be restored on this monument—nor in *IG* II^2 3025 (see our lemma no. 202).

200. Athens. Choregic monument, ca. 350 B.C. *SEG* XXX 128. *SEG* XL 151 ter; XLIV 128. J.L.Shear, *JHS* 123 (2003) 166 note 14, quotes and reviews the restorations by A.N.Oikonomides (*SEG* XXX 128) and urges that we should return to the text of the ed.pr., who read the dedicator's name as Στράτος Ἀτάρβου Θορίκιος; the name Λυσίστρατος is not attested in this family. For Atarbos, see our lemma no. 202.

201. Athens. Choregic monument, Thargelia, ca. 350 B.C. *SEG* XXVI 221. *SEG* XXX 127,* 128. J.L.Shear, *JHS* 123 (2003) 167, reviews the restorations for the name of the choregos and suggests that we should restore L. 1 as [ca. 7–8 - - Ἀτ]άρβου Θορίκιος; the name Λυσίστρατος is too long for the space. For Atarbos, see our lemma no. 202.

202. Athens. Victory dedication of Atarbos from the Little Panathenaia, 323/2 B.C. *IG* II^2 3025. *SEG* LI 192.* Expanding on her views recorded briefly in *SEG* LI 192, J.L.Shear, *JHS* 123 (2003) 164–180 (ph.), after identifying the dedicator as Ἄταρβος Λυσ[ίου] Θορίκιος in *IG* II^2 1595 + *SEG* XXX 104, ca. 343–340 B.C.—whose son Stratos set up *SEG* XXX 128 (see our lemma no. 200) and possibly also *SEG* XXVI 221 (see our lemma no. 201)—dates this monument to the archonship of Κηφισόδωρος, 323/2 B.C., in keeping with the style of the sculpture, especially the women's drapery. Atarbos' victory in the youth πυρριχισταί at the

Little Panathenaia in 323/2 B.C. was soon followed by his win with the men's chorus. Noting that the male figures in the relief on the left block are bearded, Shear restores as follows:

vacat 0.057 m νική[σας ἀνδρῶν χο]ρῶι vacat 0.559 m
[πυρριχ]ισταῖς νικήσας v v Ἄταρβος Λυ[σίου Θορίκιος Κ]ηφισό[δ]ωρο[ς ἦρχε].

After detailed physical description of the cuttings, clamps, and inscriptions on the two (not three) blocks that comprise this monument, Shear proposes that it had two phases. In the first, only the righthand block was set up, with its inscription naming Atarbos and the archon. On the top surface, a square marble pillar was set into a square socket and supported some object. At some later time, probably within a year, according to Shear, the pillar was removed by cutting it off flush with the top of the base, leaving the still surviving square 'patch' on the upper surface. A second base of similar dimensions was clamped to the left of the original base and on its upper fascia, the first five words of the full text were added in chiastic order [and virtual isokolon. Stroud]. Then on top of the two combined blocks of the monument, three bronze statues were mounted, a larger frontal figure on the left (Atarbos) and two smaller figures to the right (possibly two of the pyrrhichistai).

Shear finds in the first phase of the Atarbos base a close parallel to a series of dedications recording victories in the Panathenaic Games consisting of a stone base supporting a stone pillar on top of which some object was displayed. She provides full physical description, bibliography, date, and identification of these comparanda, three of which are inscribed; see our lemmata nos. 197, 198, and 203. Although these monuments do not indicate in their inscriptions that they record victories at the Panathenaic Games, Shear proposes that they would have been recognized as such by contemporaries because of both the particularity of the events of competition, which were limited to the Panathenaia, and the distinctive, exclusive use of bases of this form.

When Atarbos' base was enlarged, the Panathenaic connection was de-emphasized, but the archon date was not changed; therefore, the victory in the men's dithyramb represented in the sculpture on the left block fell in that same year, not at the Panathenaia, but probably at the Dionysia, Thargelia, Promethia, or Hephaistia. Shear suggests that the two female figures in the relief represent the two festivals at which Atarbos was victorious. Bibliography on 176. [On 169 and 175 (twice), Θορίκος is misprinted for Θορίκιος. Stroud.]

203. Athens. Apobatic dedication of Krates, ca. 400 B.C. *SEG* XXI 695. *SEG* LI 192. As one of the monuments resembling the base of Atarbos in its presumed first stage (see our lemma no. 202), J.L.Shear, *JHS* 123 (2003) 176 (ph.), provides a detailed physical description, text [Κ]ράτ[η]ς Ἑορτίο Πειραιεύς, bibliography, analysis of the sculpture, and history of the several phases of this monument and its connection with the Panathenaia.

204. Eleusis and Athens. Honors for Φλάβιος Ξενίων, archon of the Panhellenion, before 182 A.D. *IG* II^2 3627. *SEG* XXXV 106, 158, and *IG* II^2 4076. *SEG* XXXIII 254. On

this archon of the Panhellenion, S.Follet, *BE* (2003) 288, briefly refers to the work of I.Romeo, *ASAA* 70/71 (1992/93) [1998] 325–327 and A.Pautasso, *ASAA* 72/73 (1999) [2000] 86.

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204 bis. Athens. Inscribed honorary base. In *AD* 54 (1999) B.1 [2005] 63, A.Spetsieri-Choremi briefly alludes to the discovery of an inscribed honorary base, inv. no. PA 1966, in excavations of the Greek Archaeological Service at Pelopidas Street 4 near the northeast corner of the Roman Agora. No text; no ph.; no further details.

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205. Athens. Inscribed relief of Zeus Naios and Dione, 4th cent. B.C. Fragment of a 'Pentelic' marble relief in the Acropolis Museum, inv. no. 4887. Upper left corner of a pedimental stele with most of the tympanon preserved; original slanting top preserved; broken on all other sides. Inscriptions at broken right side and on the epistyle above a male head facing right, with possibly the top of a scepter in front of him. Exact find-spot not given. Briefly noted in O.Walter, *Beschreibung der Reliefs im kleinen Akropolismuseum in Athen* (Vienna 1923) no. 183; *LIMC* VIII (1997) 341 no. 201a, s.v. Zeus (I.Leventi). Full publication by O.Palagia in *Αρχαία Ελληνική Γλυπτική. Αφιέρωμα στη μνήμη του γλύπτη Στέλιου Τριάντη. Μουσείο Μπενάκη. 1 Παράρτημα* (Athens 2002) 171–180 (ph.), who cites, describes, and illustrates numerous comparanda. For the cult of Dione on the Acropolis, she cites *IG* I^3 475 L. 133 (409/8 B.C.). For Zeus Naios in Athens, see our lemmata nos. 206 and 206 bis. Maintaining that there was no cult of Zeus Naios on the Acropolis, Palagia argues against the identification of this inscribed relief as dedicatory, and interprets it as decoration of a stele carrying an official decree of Athens that dealt with the Sanctuary of Zeus and Dione at Dodona. After reviewing several different occasions when Athens interacted with Dodona, Palagia suggests a setting for the document among the events of 331–324 B.C. as described by Hypereides, *On Behalf of Euxenippos* 19–26. She brings into play *IG* II^2 4643, a contemporary dedication by Φίλη Νικήτου of a marble throne to Dione from the Acropolis, and speculates that Νικήτης may have been the eponymous archon of 332/1 B.C. and that Φίλη may have been a priestess of Dione. For the throne of the latter in the Theater of Dionysos, she cites *IG* II^2 5113. Among the comparanda cited by Palagia are *IG* II^2 4683 (ph.) from Eleusis; *SEG* XII 87 (ph.), Eukrates' law on tyranny (Agora inv. no. I 6524) (see our lemma no. 94); *LIMC* III.1.146 no. 1 (ph.), epistyle inscribed βολή (National Museum inv. no. 1473; Lawton, *ADR* no. 142); *IG* II^2 417 (ph.), Εὐταξία (NM 2958); *IG* II^2 4630 (NM 2407); and *IG* I^3 124 (ph.), Kios (EM 6928).

Ζεὺς Νάϊος   Διώ[νη]

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206. Athens. Altar dedicated to Ζεὺς Νάϊος, late 2nd cent. B.C. *IG* II^2 4707. J.D.Mikalson, *Religion in Hellenistic Athens* (Berkeley 1998) 278; brief mention. O.Palagia, *op.cit.* (see our lemma no. 205) 173/174 (ph.), argues that since this altar (EM 1001), found west of the Parthenon, is dedicated both to Ζεὺς Νάϊος and to his synodos, it indicates private worship, not public, and cannot be used to demonstrate the existence of a cult of Zeus Naios on the Acropolis. It could have been dedicated in some other sanctuary, perhaps that of Dione.

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206 bis. Athens. Dedication to Ζεὺς Μειλίχιος (not Νάϊος). NM 1779. *LIMC* VIII (1997) 340/341 no. 201. O.Palagia, *op.cit.* (see our lemma no. 205) 173 (ph.), points out that this dedication was not made to Zeus Naios, [ἀνέθηκ]εν Ναΐ[ωι Διί], because the inscription in fact reads [- - -]ENHAI[- - -]. The sculpture belongs to the type of Zeus Meilichios and the monument, found in the bed of the Ilissos River near the Church of Agia Photeini, should be associated with the shrine of this deity ἐν Ἄγραις. See already M.Edelmann, *Menschen auf griechischen Weihreliefs* (Munich 1999) 209 E4.

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207. Athens. The Monument of Telemachos, founder of the Asklepieion, ca. 400 B.C. *IG* II^2 4960/4961, 4963, 4969. *SEG* LI 233.* L.Beschi, *ASAA* 80 (2002) 19–29 (ph., dr.), presents a detailed update of his own views about the reconstructions of the two (contemporary?) versions of this monument, the topographical significance of the relief sculpture, the relationship of the new private foundation of Telemachos to the Pelargikon, to the sacred spring (*IG* I^3 1098/1099), and to the other cults on the terrace to the west, giving particular emphasis to *IG* II^2 4994 (see our lemma no. 207 bis). Transformation of the private foundation to a state-supported sanctuary in the 4th cent. B.C. (28/29); bibliography of modern research on this monument (24 note 50).

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207 bis. Athens. Altar(?) of Hermes, Aphrodite, Pan, the Nymphs, and Isis, ca. 50–25 B.C. *IG* II^2 4994. *SEG* XXIX 191,* 291. L.Beschi, *ASAA* 80 (2002) 25–28 (ph.), suggests that this monument served as an altar dedicated to the deities named in the genitive on the front (σύμβωμοι θεοί). He examines the relationship of these cults on the western terrace of the Asklepieion with the foundation of Telemachos and its expansion as it was transformed into a state-supported cult; see our lemma no. 207.

On 26/27, Beschi prints the text and a ph. of a forged inscription on a bronze plaque now in the Kanellopoulos Museum (inv. no. XA 1469) that copies the names of the deities on this monument, adding Ἀθελνᾶς σlωτέlρας in the column on the right. It also has 5 more lines of text, probably copied from other inscriptions, possibly on the south slope of the Acropolis. [In the early 1960s in Athens, a senior official of the Greek Archaeological Service showed Stroud a similar forged inscription on a bronze plate, allegedly found at Olympia, bearing the very poorly copied text from one of the marble herms still exposed at that time on the south slope of the Acropolis. Stroud.]

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208. Eleusis. Dedicatory inscription on the Greater Propylaia, 2nd cent. A.D. *SEG* XXXIX 244; XLI 144, 1883. C.G.Malacrino, *ASAA* 79 (2001) 161–187, prints a drawing of this very fragmentary inscription, possibly carrying the name of Hadrian or Marcus Aurelius, in a discussion of the reconstruction of the Imperial busts in the *imagines clipeatae* of the

pediments of the Greater Propylaia. Also quoted, as evidence of Hadrian's building activity at Eleusis, is *IG* II^2 3575. On 169–175, as part of an argument that the Propylaia on the Athenian Acropolis had in their western pediment a similar *imago clipeata*, with a bust of Hadrian, Malacrino presents a succinct documented summary of Hadrian's benefactions to Athens.

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209. Athens (now lost). Honorary inscription and dedication to Apollo Delios, Roman Imperial. *SEG* XLVIII 211. A.P.Matthaiou, in *Lettered Attica* 87/88, briefly refers to this inscription and to *IG* II^2 1990, 2472, 3271, and 3535 also found at the church of Agia Anna, all of which he associates with the priest of Apollo on Delos. See also our lemma no. 53.

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210. Myrrhinous (Merenda). Dedication by Xenophon to Zeus Phratrios, 4th cent. B.C. Preliminary publication by M.Sklavos in *Μερέντα Μαρκοπούλου* (see our lemmata nos. 222–230) 49 (illegible ph.). Found in an ancient well outside of the peribolos of the sanctuary of Zeus Phratrios; the text ensures the identification of the sanctuary. Stone pedestal base, rectangular in section, tapering upward before flaring into a squared capital; broken at bottom; no description of cuttings on top. Location of text not stated. Text printed in majuscules in two lines; modern Greek translation. We interpret as follows.

Ξενοφῶν ἱερεὺς ἀνέθηκε παῖς Φιλοξένο
μνημεῖον αὐτοῦ κάμὲ Φρατρίωι Διί

2. 'ως αφιέρωμα δικό του και του πατέρα του,' edd.pr.; ['(dedicated) me as a memorial of his own (priesthood),' Richardson].

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211. Brauron. Inscribed altar, ca. 375 B.C.? *IG* I^3 1407 bis. D.Peppas-Delmouzou, in *Epigraphica . . . Guarducci* 91–106 (ph.), after a very detailed analysis of the iconography of the relief sculpture on this altar, with many cited parallels and tabular presentation of the several restorations proposed for the identifying inscribed labels—including her proposals of Χ[άριτες], [Ἠχ]ώ, and [Σεμέ]λη—sets the monument chronologically at the time of the peace of 375 B.C. She links it with the decree *SEG* XVI 55, for which see our lemma no. 86.

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212. Athens. Dedication to Hermes Propylaios. *SEG* XLVIII 262. For the statue on this now lost base and its possible connection with Alkamenes, see A.F.Stewart, *ZPE* 143 (2003) 101–103 (our lemma no. 1282).

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213. Sounion. Inscribed altar of Apollo. *SEG* L 208. In M.Dillon (ed.), *Religion in the Ancient World: New Themes and Approaches* (Amsterdam 1996) 441, N.Robertson points out

that this inscription was apparently not included in *IG* II^2. For its complex modern history, see *SEG* L 208.

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214. Athens. Altar of Aphrodite Hegemone and the temenos of Demos and the Charites, 197/6 B.C. *IG* II^2 2798. *SEG* XXI 672; XXXII 348; XXXV 1820; XLVI 1073; LI 17. In her study of the temenos of Demos and the Charites (see our lemma no. 16), M.C.Monaco, *ASAA* 79 (2001) 114–119 (ph.), reprints the text, and establishes the position of this shrine west of the northwest corner of the Stoa of Zeus, immediately at the point of entry into the Agora square of the street from the Sacred Gate. Aphrodite Hegemone is seen here in her association with the temenos as a military goddess with close ties to the Athenian ephebes, in the same capacity as she is attested at Rhamnous; cf. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* I 39–41 no. 32; II no. 32 (*SEG* XLI 90); II 98 no. 118 (*SEG* XLIII 64).

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215. Athens. Asklepieion. Dedication to Asklepios, ca. 325–300 B.C. *IG* II^2 4421. G.Despinis, *MDAI(A)* 114 (1999) [2001] 210 note 9, rejects this base as a possible parallel for the dedication supported by *IG* II^2 4117 (see our lemma no. 216). After examining it in the Epigraphical Museum of Athens (EM 4460), he observes that it is not an 'Epistylium marmoris Pentelici' as reported in *IG* II^2 4421, but a fragment of a base with a kymation on the upper edge and a tainia along the bottom. Despinis also corrects the dimensions of this stone, incorrectly reported in *IG* II^2; verifies its finding place as the Asklepieion on the south slope of the Acropolis ('In arce', *IG* II^2); and suggests the above date.

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216. Athens. Dedication to Asklepios and Hygieia, ca. 325–300 B.C. *IG* II^2 4117. G.Despinis, *MDAI(A)* 114 (1999) [2001] 207–218 (ph.), examines closely the physical form of this marble monument base whose dedicatory inscription on its front face has been erased. Rejecting A.Brueckner's suggestion, *MDAI(A)* 56 (1931) 26–28 (ph.), that it supported a marble relief of a healing scene, Despinis finds a wooden pinax a more likely occupant of the shallow cutting on top, probably flanked by antae. He urges that it was expensive enough to rank as the dedication of a rich man, probably a prominent politician, which would offer an explanation for the erasure of his name. He rejects also the possible comparandum of *IG* II^2 4421, on which see our lemma no. 215. On 211–217, he speculates that *IG* II^2 4117 does not belong to a hitherto unattested shrine of Asklepios in the Kerameikos, where it was found, nor to the remote sanctuary on the south slope of the Acropolis, but it is more likely to have been set up in a shrine of the healing god that was probably located near the Theseion, the finding place of *IG* II^2 171 and a relief of Hygieia (NM 1383). He proposes that *IG* II^2 4969 provides persuasive evidence for locating the shrine of Asklepios and Hygieia in question at the house of Δήμων Δημομέλους of Paiania, which W.Judeich, *Topographie von Athen*^{2} (Munich 1931) 460, connected with τὴν ἐν Κολώνῳ συνοικίαν τὴν Δήμωνος, Aischines 1.125. Despinis collects other examples of inscriptions, e.g., *IG* II^2 4536, 4539, and *SEG* XLIV 79, and sculpture found to the north of the Acropolis and possibly deriving from this putative shrine of

Asklepios. In support of the view that in Roman times, at least, there were two sanctuaries of Asklepios in the city, he adduces the inscribed thrones for two priests of Asklepios in the Theater of Dionysos, *IG* II² 5045 and 5068. Finally he very tantalizingly alludes to the prominence of Demon, son of Demomeles of Paiania, a politician, nephew of Demosthenes, implicated in the Harpalos scandal, one of the eight demagogues whose surrender Alexander demanded in 335 B.C., proposer of the decree recalling Demosthenes in 323 B.C., but only one of several other contemporary politicians whose name may have been erased from the front of *IG* II² 4117.

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217. Eleusis. Dedication to Asklepios and Hygieia, 249/8 B.C. *I.Eleusis* 682 (ed.pr.). S.V.Tracy, *A and M* 133, assigns this inscription to his Cutter of *IG* II² 788, active ca. 260–ca. 235 B.C.

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218. Athens. Dedications to Apollo Hypoakraios, Roman Imperial. P.E.Nulton, *The Sanctuary of Apollo Hypoakraios and Imperial Athens: Archaeologia Transatlantica* 21 (Providence 2003), publishes or republishes 68 inscribed plaques, which we will cover in *SEG* LIV.

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219. Vacat.

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220. Marathon. Poem on the estate of Herodes Atticus, ca. 138–143 A.D. White marble orthostate of a dedicatory monument, found at the church of the Agiai Paraskevi and Kyriaki on the Benaki estate at Kato Souli on the north edge of the plain of Marathon. Ed.pr. B.C.Petrakos, *PAAH* 77 (2002) 83–90 (ph.), who provides a translation into modern Greek and a commentary particularly on the Homeric diction; iambic trimeter. This is the earliest and only inscription concerning the land holdings of Herodes at Marathon. The ancient name of the Marathonian Mount Kotroni appears here for the only time (L. 7 Ἀκόνη). Since Regilla is not mentioned, Petrakos infers that the poem was composed before her marriage to Herodes and after the death of Attikos. Herodes probably erected the temple of L. 9 with the free-standing portrait statue of his father in it; the inscribed orthostate stood in front. In LL. 15–19, Herodes describes the agricultural improvements he made to the hitherto barren fields he inherited from his father.

Χῶρος μὲν οὗτος ἀστιβὲς βάθρον τὸ πρὶν
ἠχὼ δὲ φήμης Ἀττικοῦ κλῄιζεται,
νῦν καρποδέγμων τε οὔτε ἄωρος ἑστία,
4 νεοχμὸν εὕρημ[α Ἀττ]ικοῦ, γύαι χθονὸς
Μαραθῶνος, ὑψοῖ προσφερῆ γεωργίαν,
δῶρον πατρῴας τοῦτ' ἐδεξάμην φρενός·
Ἀκόνης δὲ κλειτὺς ἀμφιπλὶξ βέβηκέ νιν

8 τρηχύς, πιείρας οὖθαρ εἰς ἴσον πέδον·
νηῷ δὲ δωροῦμαί σε φιλτάτη πατρὸς
ψυχή, γλυκείας ἀντίδωρα σῆς τροφῆς,
καινωτὰ καινῆς ἄργματα ἐκ γεωργίας,
12 παῖς σὸς πανόλβῳ τῇδε σὺν κληρουχίᾳ
ἐπόψιόν τε ἄγαλμα δαίμονος σέβω,
μορφὴν πατρῴαν, οὗτος Ἡρώδου βία·
τ<ὰ> δ' ἄλλα μοχθεῖν καιρὸς ὅσσα ἐφείεσο,
16 ἀροῦν, φυτεύειν θαλλόν, ἀμπελοστατεῖν,
ἅλω δὲ καὐλὴν οἷσιν Ἀττικὸν καλεῖν
θήρας τ' ἐπιθρώσκοντα, τὼς πατὴρ πάρος·
τοίοις δὲ ἔχων δεξιάσομαι πόνοις.

15. Lapis ΤΔΔΑΛΛΑ, Petrakos, but we read from the ph. ΤΑΔΑΛΛΑ, Stroud.

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221. Athens. Inscriptions on the Mouseion Hill, 4th/3rd cent. B.C. *SEG* XLI 121 and 232. *SEG* L 273.* N.D.Robertson, in *Cybele* 256–263, stressing that the name of this hill derives from the poet Mousaios and not from the Muses, interprets *SEG* XLI 232 as the abbreviation of a hexameter tag such as ἔπος δὲ [φθέγξατο] φωνή/φωνῇ from one of Mousaios' oracles. He discusses the form and topography of the ἱερὸν Μητρός of *SEG* XLI 121 and suggests that the inscribed roof tiles *IG* II² 4870, found on the hill, belong to a refurbishing of this shrine in the late 2nd cent. B.C. Robertson believes that the seven rock-cut thrones near *SEG* XLI 232 are 'early' and that 'it was the shrine of the Mother that drew Musaeus to the spot, with his oracles and his *Theogony*' (263).

For *SEG* XLI 232, see now briefly *BCH* 127 (2003) 695.

222–230. Myrrhinous (Merenda). Inscriptions from the excavations at Merenda Markopoulou. A very preliminary report of the 1999–present excavations of the Second Ephoreia of the Greek Archaeological Service at Merenda, south of the town of Markopoulo in the Mesogaia, during construction of the New Hippodrome and the adjoining Olympic Equestrian Center, is now published as *Αρχαιολογικές έρευνες στην Μερέντα Μαρκοπούλου: Στον χώρο κατασκευής του Νέου Ιππόδρομου και του Ολυμπιακού Ιππικού Κέντρου* (Athens 2003). All finds are in the Museum at Brauron (13); no inv. nos. stated. General locations of the ancient structures and finds are indicated in the text and on a plan (16–17). We report here the texts inscribed on small finds and those for which the editors provide no text nor legible ph.; for two more extensive texts, on a pedestal base and a grave stele, see our lemmata nos. 210 and 236, respectively.

222: Two marble funeral lekythoi with dexiosis scenes (illegible ph.), 4th cent. B.C. Found in a large grave peribolos of the family of Ἰσχυρίας Μυρρινούσιος in the Southeast Cemetery. No further details. (p. 32; V.Argyropoulos, M.Sklavos)

223: Rectangular stone plaque (ph.), undated; no dimensions reported. Found in the area identified by the excavators as the sanctuary of Aphrodite. NANNION, a priestess of Aphrodite, edd.pr.; we read from the ph. NΛNNNION and interpret N<ά>νν{ν}ιον (pp. 34–35; O.Kakavoyianni, I.Dovinou)

224: Lead model of an anchor (ph.), undated; no dimensions reported. Found in the area identified by the excavators as the sanctuary of Aphrodite. Inscription on one of the flat sides: ΛΥΣΙΜΑ[ΧΟΥ], of a dedicant Lysimachos, a safely returned sailor, edd.pr.; we read from the ph. Λυσιμα(χ- - -) [the surface to the right of the alpha appears undamaged; never inscribed? Richardson]. (p. 35; O.Kakavoyianni, I.Dovinou)

225: List of names of men and women inscribed on a sheet of lead (έλασμα, curse tablet), undated; no ph., no dimensions reported. Found within the Π-shaped West Grave Peribolos, in an area occupied by 6 funerary pyres where there were also found a bronze mirror (ph.) and a glazed clay unguentarium with ovoid body (ph.). [For the unguentarium, cf. *Agora* XXIX, no. 1167, 325–300 B.C.; we owe the comparandum to S.Stewart. Richardson.] (p. 39, I.Dovinou)

226: Inscribed marble gravestones and lekythoi, all with relief decoration (illegible ph. of a gravestone with anthemion), undated. From the 1952–1953 excavations by I.Papademetriou of 5 Π-shaped single-family grave periboloi των κλασικών χρόνων in the North Cemetery, southwest of the grandstand of the modern hippodrome. [Unpublished?] For a general description and locations of single-family grave precincts at Merenda and associated finds, see pp. 9–10, 18. (p. 40; V.Vlachodemetropoulou, M.Kontopanagou, A.Petrou)

227: Round bronze theater token (ph.), undated. Found in the sanctuary located north of, and associated by the excavators with, the North Cemetery. In relief: on one side, a head of Athena; on the other, an owl below the letter M. (p. 41, A.Petrou)

228: Bronze voting ballot with solid axle (ph.), undated. Found in the Κτίριο με Στοά in use as a public building from the Classical period to the 2nd cent. B.C. Stippled lettering of incised dots around the edge on one side; we read from the ph. ψῆφος δημοσία [cf. *Agora* XXVIII, 82–90 (*SEG* XLIV 232), Richardson]. (p. 46; O.Kakavoyianni, V.Vlachodemetropoulou)

229: Beehive lid (ph.), undated. Found among many fragments of beehives in a storage room of the large Southeast Farmstead (in use late 3rd to mid-2nd cent. B.C.) Ca. 1/4 of the circumference preserved; two small pinholes side by side near the edge; on the exterior, relief moulding in concentric decorated bands, the inner zone containing a radiate motif. Inscription faces outward between 2 diagonals of the motif; we read from the ph.: T (pp. 52–53; M.Anetakis, S.Markou)

230: Clay relief plaque (ph.), undated. Found in the same location as our lemma no. 229. Fragmentary plaque mended from 2 fragments, broken at left, right, and bottom; a projecting horizontal fillet at top; a dentil course below; and a round disk in relief at lower right preserving an 8-petal radiate floral decoration. Inscription in raised lettering, spaced letter by letter between the petals; we read from the ph. Βιόττου (pp. 52–53; M.Anetakis, S.Markou)

231. Athens. Reworked Classical Attic grave reliefs. *SEG* LI 248; LII 189. At the end of their detailed examination of this topic, B.Schmaltz, M.Salta, *JDAI* 118 (2003) 49–203 (ph.), present a catalogue of 110 examples of marble relief stelai that have been reworked to change the original for reuse. They discuss many different aspects of this process, including the alteration of some inscriptions. On 170, a useful concordance of their catalogue with Clairmont, *CAT*. We give a comparatio numerorum for those items in their catalogue that carry inscriptions. For a similar study by M.I.Pologiorgi, see *SEG* LI 248.

IG I²	**Schmaltz/Salta**	*IG* II²	**Schmaltz/Salta**
1082	3	10569	32
***IG* I³**	**Schmaltz/Salta**	10637	46
1132	1	10756	22
***IG* II²**	**Schmaltz/Salta**	10765	41
5239	75	11037	11
5377	28	11069	78
5600	35	11422	66
5633	12	11470	21
5641	26	11579	30
5701	49	11783	50
5755	45	11793	20
6052	43	11991	44
6199	57	12007	37
6358	15	12025	74
6572	9	12129	13
6582	53	12521	58
6876	27	12839	16
6972	10	12846	6
7272	52	12851	80
7312	73	13037	2
7423	76	***SEG***	**Schmaltz/Salta**
7523	34	XII 212	56
7557	29	**Clairmont, *CAT***	**Schmaltz/Salta**
7816	23		
7823	8	1.210a	40
7864	79	3.382b	55
10091	7		

232. Athens. Epitaph of Xenokles, ca. 350 B.C. *IG* II² 5574. J.L.Shear, *JHS* 123 (2003) 178, restores this inscription on the basis of our lemma no. 198 as [Ξ]εν[ο]κλῆς Πολυαρ[άτου] | Ἀλωπ[εκῆθεν]; cf. *PA* 11213, *LGPN* II s.v. Ξενοκλῆς 33.

233. Athens. Epitaph of Nikias. Kioniskos found in excavations of the Greek Archaeological Service, reused in the north retaining wall of the Roman phase of the Sacred Way at Artemisiou Street 3. Briefly noted by T.Eliopoulos, *AD* 54 (1999) B.1 [2005] 76; inv. no. Λ 4842. No date; no ph. Νικίας | Διονυσίου | Ἀφιδναῖος

234. Athens. Epitaph of Archippe, late 4th cent. B.C. Large fragment from the upper part of a pedimental (marble?) stele decorated with 2 rosettes in relief; inscription between the rosettes and the epistyle. Found reused for the second time, as the cover of an urn containing ashes, in excavations of the Greek Archaeological Service in a large ancient cemetery at the intersection of Geraniou and Agiou Konstantinou Streets. Ed.pr. G.Kavvadias, *AD* 54 (1999) B.1 [2005] 80 (ph.); measurements; helpful prosopographic comments. On the back there is a large circular cutting, probably for the support of a funerary kioniskos in the first reuse of the stele.

Ἀρχίππη
Δρομ[ίππ]ου Ἀχαρνέως

235. Athens. Epitaph of Philoumene, 2nd cent. B.C. *SEG* XXI 843; LI 263.* *ΣΕΜΑ* 159. C.B.Kritzas, *AD* 54 (1999) B.1 [2005] 34 note 9, reprints the text of this kioniskos after autopsy of the stone; no change in the text from *SEG* LI 263.

236. Athens. Epitaph of Dexileos, 394/3 B.C. *IG* II² 6217. *SEG* LII 203.* In an intricate analysis of the ideological significance of the relief and the text of this monument, J.Ober, in *Popular Tyranny* 239–245 (ph.), stressing 'its subtly subversive iconography and its subtly defensive inscription, with their potentially clashing ideological messages,' urges nevertheless that we should not 'regard the Dexileos monument as so semiotically overdetermined as to be ideologically illegible.' Rather 'we might view the Dexileos monument as "amphibolic" . . . hovering in the field of tension created by the powerful democratic ideology and a powerful elite impulse to dissent from that ideology . . . an artifact specifically designed to be read differently by different audiences.'

On Dexileos and his career ('A brief life.'), see N.Fields, *AHB* 17 (2003) 108–126.

237. Eleusis. Epitaph of Antias. Briefly reported by K.Papangeli, *AD* 54 (1999) B.1 [2005] 94, is the discovery of a kioniskos in a trench of the telephone company (OTE) on Demeter Street near the intersection with I.Agathos Street. Broken at the bottom; inv. no. Λ 447. Measurements; no date; no ph. Ἀντίας | Ἀπολλωνίου | Λαμπτρεύς.

238. Athens. Epitaph of Demostrate. *ΣΕΜΑ* 367. In *AD* 16 (1960) B.1.25 no. 3, I.Threpsiades published the ed.pr. of a columella discovered in excavations of the Greek Archaeological Service east of the cathedral of Athens. G.Daux, *BCH* 84 (1960) 642. Cf. *LGPN* II s.v. Δημοστράτη 22.

Δημο[σ]τράτη
Ἀρχίου
[Λα]μπτρέως
4 θυγάτηρ

239. Athens. Epitaph of Zoilos. Kioniskos, with a loutrophoros in relief, found in excavations of the Greek Archaeological Service, reused in the north retaining wall of the Roman phase of the Sacred Way at Artemisiou Street 3. Briefly noted by T.Eliopoulos, *AD* 54 (1999) B.1 [2005] 76; inv. no. Λ 4838. No date; no ph. [Ζ]ωΐλ[ος] | Φίλω[νος] | Λευκον[οεύς]

2. Or Φιλώ[τα], ed.pr.

239 bis. Athens. Epitaph of Sosibios. Kioniskos found in excavations of the Greek Archaeological Service, reused in the north retaining wall of the Roman phase of the Sacred Way at Artemisiou Street 3. Briefly noted by T.Eliopoulos, *AD* 54 (1999) B.1 [2005] 76; inv. no. Λ 4844. No date; no ph. Σωσί{ι}βιος | Σωσικράτους | Μελιτεύς

240. Paiania? Epitaph of Demainetos. Fragment of a marble funerary lekythos with part of a scene in sculpted relief; found in excavations of the Greek Archaeological Service on the Attiki Odos between Paiania and Markopoulo, opposite the Peristeropoulos factory. Ed.pr. O.Kakavoyiannis, *AD* 56 (1999) B.1 [2005] 115.

Δημαίνετος Δη[- - -] Παλληνεύς

240 bis. Athens. Epitaph of Dionysios. Kioniskos found in excavations of the Greek Archaeological Service, reused in the north retaining wall of the Roman phase of the Sacred Way at Artemisiou Street 3. Briefly noted by T.Eliopoulos, *AD* 54 (1999) B.1 [2005] 76; inv. no. Λ 4840. No date; no ph. Διονύσιος | Διονυσίου | Πειραιεύς

241. Athens. Epitaph of Nikomachos, 4th cent. B.C. *IG* II² 7180. D.Marchiandi, *ASAA* 80 (2002) 544 note 291, rejects this loutrophoros as evidence for an alleged capture of Athenian klerouchoi on Lemnos by Lysander in 404 B.C.; see our lemma no. 85.

241 bis. Athens (now in Warsaw). Epitaph of Eschation, ca. 350 B.C. Clairmont, *CAT* 2.445b. *SEG* XLVI 292. See our lemma no. 2176.

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242. Athens. Epitaph of Publius Licinnius Apollonios, early Imperial. *IG* II^2 7505. *SEG* L 211. In *AD* 54 (1999) B.1 [2005] 77 no. 1, with earlier bibliography, G.Kavvadias reports the rediscovery of this kioniskos of 'Hymettian' marble, once kept in the house of the architect L.Kaftantzoglou, in excavations of the Greek Archaeological Service at the corner of Geraniou and Agiou Konstantinou streets. Complete, broken into 2 fragments. Measurements; no change in the text.

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242 bis. Myrrhinous (Merenda). Epitaph of -a, end of the 4th cent. B.C. Preliminary publication by M.Anetakis and S.Markou in *Μερέντα Μαρκοπούλου* (see our lemmata nos. 222–230) 52–53. Marble stele (ph.), broken at bottom; plain battered moulding at top; two side-by-side rosettes of concentric circles below; inscription above the rosettes. Found in the area of the Southeast Farmstead in use from the late 3rd to mid-2nd cent. B.C. We read from the ph.

[- ca. 6 -].ια
[- ca. 5 -]κλέους
[2–3]α̣σ̣ι̣ε̣ι̣ω̣[.]ς

[3. Possibly [Πρ]α̣σ̣ιέ̣ι̣ω̣[.]ς or [Πρ]α̣σ̣ιέ̣ι̣ω̣[ν]ς, Richardson.]

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243. Peiraieus. Epitaph, 2nd/3rd cent. A.D. *IG* II^2 8358A. For the *classis Syriaca* in this epitaph, see our lemma no. 2149.

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243 bis. Athens. Epitaph of Biote, early Imperial. *IG* II^2 8596. *SEG* XXXIX 1770; XLVIII 9. G.Kavvadias, *AD* 54 (1999) B.1 [2005] 79, with earlier bibliography, republishes this kioniskos of 'Hymettian' marble, once kept in the house of the architect L.Kaftantzoglou, after its recovery in excavations of the Greek Archaeological Service at the corner of Geraniou and Agiou Konstantinou streets. He reports that a large fragment is now missing from what was a complete monument in 1862. Measurements; preserved text as follows. Βιό[τη] | Δημ[αινέτου] | Ἡρακ[λεῶτις]

Cf. *SEG* XXXIV 213, Kavvadias.

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244. Athens. Epitaph of Thaleia, early Imperial. *IG* II^2 8679. *SEG* XXXIX 1770; XLVIII 9. In excavations of the Greek Archaeological Service at the corner of Geraniou and Agiou Konstantinou streets, G.Kavvadias, *AD* 54 (1999) B.1 [2005] 79, with earlier bibliography, reports the rediscovery of this kioniskos of 'Hymettian' marble, once kept in the house of the architect L.Kaftantzoglou. Measurements; no change in the text.

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245. Athens. Epitaph of Kotis, early Imperial. *IG* II^2 8710. *SEG* XXXIX 1770; XLVIII 9. In *AD* 54 (1999) B.1 [2005] 77 no. 2, with earlier bibliography, G.Kavvadias republishes this kioniskos of 'Hymettian' marble after it was recovered in excavations of the Greek Archaeological Service at the intersection of Geraniou and Agiou Konstantinou streets. The stone, which was once kept in the house of the architect L.Kaftantzoglou, has suffered some damage to its top and back, and Kavvadias detects dim traces of perhaps an earlier erased text in the inscribed section. Measurements; no change in the text.

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246. Athens. Epitaph of Sostrates. Fragmentary kioniskos found in excavations of the Greek Archaeological Service at Artemisiou Street 3 in exploration of the Sacred Way. Briefly noted by T.Eliopoulos, *AD* 54 (1999) B.1 [2005] 77; inv. no. Λ 4835. No ph.; no date. Σωστράτης | Σωτηρίδου | Θ[- - -]ος

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247. Athens. Epitaph of Kaliphanes. A.Spetsieri-Choremi, *AD* 54 (1999) B.1 [2005] 65/66 (ph.), briefly notes the discovery in excavations of the Greek Archaeological Service in the Library of Hadrian of a square measuring table (σήκωμα) of gray marble, reused as a gravestone, with an inscription on the back; no text; no further details. We tentatively read from the ph. Καλιφάνης | [Ξ]ενοτίμου | Μεγαρεύς

[Both names are apparently unattested at Megara but are very common in central Greece and the Peloponnesos; *LGPN* III.A–B s.vv. The first letter in L. 2 can probably be read from the stone. Stroud.]

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247 bis. Athens. Epitaph of Leontion. Fragmentary kioniskos found in excavations of the Greek Archaeological Service at Artemisiou 3 in exploration of the Sacred Way. Briefly noted by T.Eliopoulos, *AD* 54 (1999) B.1 [2005] 77, inv. no. Λ 4836; no ph.; no date. Λεόντιον | Σικυων[ία]

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248. Eleusis. Epitaph of Archo. Kioniskos found reused in the retaining wall of an ancient road in excavations of the Greek Archaeological Service at Saraphis Street 21. Ed.pr. K.Papangeli, *AD* 54 (1999) B.1 [2005] 83; no date; no ph. Ἀρχὼ | Σκαρφὶς | Δερκυλίδου | γυνή

[Archo appears to be only the second person from Σκάρφεια attested in Attica; cf. *Foreign Residents*, no. 6890. Stroud.]

249. Athens. Epitaph of Apollonia with epigram, 150–100 B.C. *SEG* XXI 1006; XLIX 261.* *ΣΕΜΑ* 1552. C.B.Kritzas, *AD* 54 (1999) B.1 [2005] 31/32 (ph.), republishes this inscription, now in the Epigraphical Museum, inv. no. EM 13502, with full text after the stone was cleaned, app.crit., bibliography, commentary, and notes on the place of discovery (Church of the Agioi Asomatoi). His new text differs significantly from that in *SEG* XXI only in the following places (we give Kritzas' readings): L. 3, where [γυ][νή], Kritzas, is clearly a misprint; L. 5 in fine ἀβ.[- - -]; L. 6 in fine ἀμφέ[χανεν] (cf. Peek, *SEG* XXX 246); L. 7 ἐοῖς ἐπ[ὶ γούνασι] (cf. Peek, *ibid.*).

249 bis. Athens. Ambelokipi. Grave epigram for Hygetios, 3rd cent. A.D. *SEG* XXX 284. O.Palagia kindly informs us *per ep.* that this inscription is now in the Museum of History and Archaeology of the University of Athens.

250. Athens. Epitaph of Isias, early Imperial. *IG* II² 11734. Kioniskos of 'Hymettian' marble, once kept in the house of the architect L.Kaftantzoglou, rediscovered in excavations of the Greek Archaeological Service at the corner of Geraniou and Agiou Konstantinou streets. Now republished, with earlier bibliography, by G.Kavvadias, *AD* 54 (1999) B.1 [2005] 79, who gives the text as follows. [Ἰ]σιὰς | χρηστή

250 bis. Kikkyna? (Karella). Epitaph of Kleiostrate, Classical? Large fragment from the body of a marble grave stele decorated with 2 rosettes; inscription above the rosettes. Found by S.Nikoloyiannis in the demolition of an old house and turned over to the Greek Archaeological Service. Ed.pr. O.Kakavoyiannis, *AD* 54 (1999) B.1 [2005] 116, who notes that since the names are unattested, a request will be made to transfer it to the Brauron Museum.

Κλειτομάχης
Κλειοστράτη

251. Athens (now lost). Epitaph of Decimus Cossutius, Roman Imperial. *IG* II² 4099. *SEG* XLIII 118; XLIX 7. S.G.Byrne, in *Lettered Attica* 4 note 7, points out that this alleged statue base for Cossutius, architect of the Olympieion, is in fact a much later inscription, probably a gravestone (names in the nominative); cf. the columella of Marcus Cossutius C.f. (*IG* II² 10154).

251 bis. Athens. Epitaph of Paulla Quintia, Roman Imperial. *IG* II² 11883a. *SEG* XLVIII 321; LI 287. In *An.Ép.* (2003) [2006] 1638, O.Salomies proposes the restoration of Κοιντ[ία], observing that Polla is often attested as a feminine praenomen at Athens; cf. M.Kajava, *Roman Female Praenomina* (Rome 1994) 56/57.

252. Athens. Epitaph of Polla Orania. Kioniskos found in excavations of the Greek Archaeological Service, reused in the north retaining wall of the Roman phase of the Sacred Way at Artemisiou Street 3. Briefly noted by T.Eliopoulos, *AD* 54 (1999) B.1 [2005] 76; inv. no. Λ 4839. No date; no ph. Πῶλλα | Ὀρανία | Λευκίου | Ὀρανίου | γυνή

253. Athens. Epitaph of Seppia Quarta, Roman Imperial. *SEG* LI 303. In *An.Ép.* (2003) [2006] 1634, the woman's name is printed Κοάρτᾳ Σεππίᾳ as the recipient of the gravestone and it is pointed out that her name in L. 3 has been reversed; Κοάρτα ought to be the cognomen. O.Salomies suggests 'ép. augustiénne ou Ier s.p.C.' Cf. S.G.Byrne, *Roman Citizens of Athens. Studia Hellenistica* 40 (Leuven 2003) 431.

253 bis. Attica? Epitaph of Philippa, ca. 250 B.C. *SEG* XXVI 350. *ΣΕΜΑ* 1727. See our lemma no. 2081.

254. Athens. Epitaph of A-. Intact kioniskos of 'Hymettian' marble found reused as the cover of a grave in the excavations of a large ancient cemetery at the intersection of Geraniou and Agiou Konstantinou Streets by the Greek Archaeological Service. Ed.pr. G.Kavvadias, *AD* 59 (1999) B.1 [2005] 80, who gives measurements and observes that the text has been erased except for dim traces of letters at the beginning of 3 lines. Α[- - -] | Μ[- - -] | Α[- - -]

254 bis. Nea Makri. Probalinthos. Epitaph. Fragment of a marble stele with crowning anthemion, found in excavations of the Greek Archaeological Service of an ancient cemetery (6th–4th cent. B.C.) at the camp of the Greek air force. Ed.pr. M.Oikonomakou, *AD* 56 (1999) B.1 [2005] 97, who also notes within the boundaries of the camp extensive remains of installations that are most probably to be connected with the ancient deme of Προβάλινθος.

[- - -]δημ[- - -]
[- - - -]υλο[- - -]

255. Athens. Fragmentary grave epigram, 4th cent. B.C.? *Agora* XVII 1030a. *CEG* II.598. *ΣΕΜΑ* 2614. In attributing this inscription to 'in the style of' his Cutter of *IG* II² 788, active ca. 260–ca. 235 B.C., S.V.Tracy, *A and M* 144, notes that, though the first letter in L. 1 is abraded, it is almost certainly omega, i.e., [- - - ἥρ]ῳων.

255 bis. Salamis. Epitaph? early 4th cent. B.C. In publishing a marble, pedimental, naiskos-type grave stele found in 1992 in excavations of the Greek Archaeological Service on Demokratia Street in Ambelaki (now Salamis Museum inv. no. 111), M.Pologiorgi, *MDAI(A)*

118 (2003) 337–347 (ph.), detects faint traces of an inscription (MNH) on the epistyle behind the head of the young man on the right and a few dim traces to the left. She does not exclude the possibility that the young man's name and patronymic once stood on the epistyle.

256. Athens? ('present location unknown'). Letter on a lead tablet from the banker Pasion, ca. 370/69 B.C. *SEG* XLII 1750. D.Jordan, in *Lettered Attica* 21–39 (ph.), presents the ed.pr. and English translation of a roughly square (0.085 x 0.08 m) lead tablet inscribed on its inner surface and once rolled, probably 8 times, along the plane of the lines of text. The tablet was seen and photographed with three others in a shop in Athens 'at some point before the Second World War [by] a French archaeologist, who asks to remain unnamed.' Jordan's text is based on a ph. provided by M.-T.Couilloud, who published 2 of the 4 tablets as defixiones (*BCH* 91 [1967] 513–517). Jordan comments on the alphabet, spelling, and letterforms ('the letter-forms can hardly be of any date other than the earlier fourth'). No syllabic division observed at line end. Comments on epistolary formulas; 'we . . . have the first instance from ancient Greece, as far as I am aware, of an "autograph" message from someone whom we otherwise know.' He links Nikostratos, Deinon, and Arethousios in LL. 4–6 with the complex relationship that Apollodoros, son of Pasion, had with these three brothers as revealed in [Demosthenes] 53.4. Tabular presentation of all known biographical data on Pasion.

[Π]ασίων <Δ>ικαιάρχο ἐπιστέλλ-
ω Σατυρίωνα τιμωρήσ-
ασθαι καὶ μετελθὲν κα-
4 ὶ Νικόστρατον τὸν Δείν-
ων[ο]ς ἀδελφὸν καὶ Ἀρε-
θ[ό]σιον, ὡς παρ' ἐμὲ ἀδι-
κο̣σι καὶ ἐπιβολεύοσι,
8 καὶ Γλαυκέτην καὶ Αἰα-
ντόδωρον καὶ ἐπιβολ-
εύοσι καὶ μὴ πρότερον
[πρ]ο̣σ̣τ̣ελεσθῆναι τὴ-
12 [ν - - - - ca. 17 - - - -]

1. ΑΣΙΩΝΙΚΑΙΑΡΧΟ, tablet; possibly [Π]ασίω<ν> Νικαιάρχο (hapax), ed.pr.

As an appendix to this paper (30–35), Jordan publishes 'A Corpus of Personal Letters on Lead' (13 examples), with full lemmata, texts, translations, app.crit. On 36/37, collection of examples and analysis of the name Πασίων.

P.Gauthier, *BE* (2004) 140: 'Ces brilliantes hypothèses me paraissent très douteuses.' He notes that the name Pasion is attested for other Athenian citizens of the 4th cent. B.C. Also, if Pasion was born of a Greek father, which is uncertain, wouldn't the name of Pasion's father be Apollodoros or Pasikles, as Pasion named his two sons, rather than Dikaiarchos (L. 1)?

257. Peiraieus. Lead curse tablet, late 4th cent. B.C. *IG* III.3.55. *SEG* XXXVII 215; XLIX 2482. A.J.Bayliss, *ZPE* 144 (2003) 125–140 (dr.), after study of the ph. published by A.Wilhelm, *JÖAI* 7 (1904) 105–126, has prepared a new drawing and publishes the following revised text of this tablet, which contains several new readings. English translation. Detailed commentary on readings, prosopography, and the relationship of the Πειραϊκοὶ στρατιῶται in Side A LL. 10, 13, 15 and Side B LL. 4/5 to *P.Oxy.* 2082 and *IG* II² 1954 (see our lemma no. 196). The sequence of the individual letters in the names set by Bayliss within rounded brackets and marked by an asterisk were deliberately scrambled by the writer of the tablet.

Side A

[- -]Ε[- - - - - - - - - -]
[- - - - - - - - - - - - - - -] Διοκλῆς [- ca. 5–6 -]ῶ̣ντος [- - - - -]
Κίμ̣ω̣[να Λευκονο]εία συριν[γοποι]ὸν καὶ τέκτονα
4 καταδῶ [τὸν ἀμφ]ορέα αὐτοῦ καὶ [τὸ κι]βώτιον οὗ αἱ σύριγ-
γες φέρο[ν]τ[α]ι εἰς τὴν ἀγορὰν (Κίμωνα Λευκονοεία*)·
Ξέναρχ[ος] καὶ Παταίκιον ἣν ἔφη Ἐπαίνετος θυγατέ-
ρα εἶνα[ι καὶ ἠγγ]ύησε γυναῖκα Ἐχεσθένει Τροζενί-
8 ωι ([Πα]ταί[κιον Τρο]ζενίω[ι]*) ἀρα{α}ῖσι· Δείνων Δεισιθείου Πειρα-
εύς, Δείνων ([Δεισ]ιθείου Πειραιεύς*), Οἰν[ε]ίδης Ἀπολλ{λ}ο-
δώρου Ἐροιά[δης ὃ]ς στρατεύεται ἐν τοῖς Π[ει]ραϊκοῖς στρατιώ-
ταις (Οἰ[ν]ε[ί]δης Ἀπολλ[ο]δώρου Ἐροιάδης*)· τέκτονα·
12 Χαιρελείδ[ης Χαιρ]ελείδου Ἀναφλύστιος ὃς στρατεύεται
ἐν τοῖς Πει[ραϊκοῖς στρα]τιώταις (Χαιρελ[ε]ίδης Ἀναφ[λ]ύστιος*),
Δημόστρατο[ς] Ἀρχαμένους Μυρρινούσιος, (Δ[η]μόστρ[α]τος
[Μυ]ρ[ρι]ν[ο]ύ[σ]ιος*)· Ἡρόστρατος στρατευόμενος ἐν τοῖς στρα-
16 τιώταις [Πειραϊκοῖς ἀπρο]φασίστ[α]τος·
τούτους ἐγὼ καταδίδημι ἅπαντας ἐν μολύβδωι καὶ ἐν κη-
ρῶ[ι] καὶ ἐμ [πο]τῶι καὶ ἐν ἀργίαι καὶ ἐν ἀφανί<αι> κα<ὶ> ἐν ἀδοξίαι
καὶ ἐν ἥτ<τ>ει καὶ ἐμ μνήμα{ι}σιν καὶ αὐτοὺς
20 καὶ οἷς χρῶνται ἅπαντας
παῖδας καὶ γυ[ναῖκας]

Side B

Λυ[κομ]ήδην Ν[άξιον]
Φιλόστρατος Κει[ριάδης]
τὸν στρατευόμε-
4 νον ἐν τοῖς Πει-
ραϊκο[ῖ]ς στρατιώται[ς - - -]
(Φιλόστρατον Κειριάδης?*)
καταδῶ τούτο<υ>ς ἐμ μνή-
8 μασιν κα<ὶ> ἐν ἀπορίαι
καὶ ἐν τύμβοις

[A 18. Or ἐμ [πό]τωι. Chaniotis.]

257 bis. Athens. Prayers for justice in Athenian lead tablets, 4th cent. B.C. H.S.Versnel, in *Demokratie* 48–50, translates and briefly comments on the following lead tablets, which he classifies as prayers for justice or as judicial prayers: *IG* III.3, appendix, nos. 98, 100, 102, 103, 120, 158.

On 48–63, discussion of the salient features of this category of tablet texts.

258. Peiraieus. Inscribed lead sling bullets, 3rd cent. B.C.? *SEG* XXXI 267 (4). See our lemma no. 2102.

259. Athens. Inscribed lead token, Hellenistic. Athens Numismatic Museum inv. no. 7397b. *LIMC* III 378 no. 32. M.C.Monaco, *ASAA* 79 (2001) 136–138 (dr.), adduces the probable connection between the obverse (Demos) and the reverse (Charites with ΔΗΜ) of this object as evidence for their association in the sanctuary in the Athenian Agora, on which see our lemma no. 16. Cf. *Agora* X L252.

260. Athens. Stamped roof tiles, Hellenistic. *IG* II² 4870. *SEG* XL 275. In *MDAI(A)* 117 (2002) [2003] 222 note 3, P.Valavanis briefly records an oral suggestion of J.Binder that 'the wealthy Athenians Dionysios and Ammonios, whose names appear stamped on roof tiles of the Metroon, could be considered as possible donors of the building.'

For a reconstruction of the Metroon, see our lemma no. 7. For inscribed clay tiles in Greece, see our lemma no. 2255 bis.

261. Melos. Fragment of an inscribed Panathenaic amphora, after 403 B.C. From Melos, donated to the collection of black-figure vases in the British School at Athens in 1896; inv. no. G 8. Republished, with ph., dr., and bibliography, by T.J.Smith, *ABSA* 98 (2003) 357/358 no. 18.

[- - -]θέτου Το[- - -]

262. Athens. Inscribed Panathenaic amphoras. In *Macedonians in Athens* 243–256 (ph.), J.M.Barringer, in an expansive speculative discussion of the significance of the introduction of the ταμίας dating formula, its placement on the vases, and the status of the festival under Macedonian occupation, describes and analyzes the form, chronology, and iconography of the following Panathenaic prize amphoras.

A. Acropolis. Athens NM 1113a, 248/7 B.C. Cf. *IG* II² 791, archon Diomedon. [ταμ]ιεύοντος Εὐρυκλείδου

B. Agora; inv. no. P 109. Cf. *IG* II² 834 L. 2, ca. 215 B.C. [ταμι]εύοντος | [Μικί]ωνος, son of Eurykleides(?)

C. Agora; inv. no. P 8522. White-ground, early 2nd cent. B.C. ταμιεύοντο[ς - - -]

For inscribed Panathenaic amphoras from Kyrenaika, especially the sanctuary of Demeter in Kyrene, see our lemma no. 2058.

263. Athens (now in Naples). Names on the Pronomos Vase, ca. 400 B.C. Beazley, *ARV*² 1336. In *MDAI(A)* 118 (2003) 317–335 (ph.), K.Junker, after presenting a detailed analysis of the names labeling figures on this vase, concludes that Πρόνομος is the only historical figure represented. He further proposes that the painted scene on the Pronomos krater is not intended to represent a 'real' incident or a setting connected with specific dramatic contest(s), but instead denotes a general celebration and representation of the several civilizing elements brought to the stage by the god Dionysos and his full complement of supporting actors and associated deities.

264. Pantikapaion. Inscribed vases of Xenophantos from Athens, ca. 390–380 B.C. *SEG* L 710. For these objects, see our lemma no. 800 bis.

265. Athens. Vase inscriptions. Labels of personifications, 5th/4th cent. B.C. K.Clinton, O.Palagia, *MDAI(A)* 118 (2003) 272–274 (ph.), adduce the parallels of Χρυσός, Κῶμος, and Καλλίνικος painted on Attic red-figure choes, in arguing that the boy labelled as Πλοῦτος on Berlin Antikensammlung F 2661 (Beazley, *ARV*² 1321.3, *Add.*² 363) is also a personification, 'Wealth'.

266. Athens. Dedicatory vase inscription, ca. 250–200 B.C. *Agora* XXI G21. *Agora* XXIX, 54–56, 270/271 no. 271 (ph.); full description, bibliography, Greek text. Large, black-glazed Attic kantharos (Agora inv. no. P6878) found in the Agora Excavations in a Hellenistic cistern. Side A: Artemis hunting; Side B: men hunting lions and boars in a *paradeisos*. Inscription on Side A below the scene.

In *Macedonians in Athens* 221–225, S.Rotroff comments on the Macedonian elements in the decoration, the hunt scene on Side B, the similarities with Macedonian painting at Vergina and with the Alexander Sarcophagus. She speculates that the dedicator was a Macedonian or someone familiar with Macedonian ways.

ÉCOLE FRANÇAISE BIBLIOTHÈQUE D'ATHÈNES

Μενεκλῆς Διονύσῳ καὶ Ἀρτέμιδι

Μενοκλῆς, *Agora* XXI G21.

267. Athens. Inscribed white-ground Panathenaic amphora, ca. 162–140 B.C. Almost complete, white-ground Panathenaic amphora, mended from many fragments. Found in a rescue excavation by the Greek Archaeological Service in 1968 on the south slope of the Acropolis, at the corner of Dionysiou Areopagitou and Propylaion streets; now in the storerooms of the Third Ephoreia, inv. no. A 6103. Report of the excavation in *AD* 24 (1969) B.1.32–37.

D.Tsouklidou, *MDAI(A)* 118 (2003) 383–395 (ph.), provides a complete description of the amphora, the painted scenes, and the inscriptions. On the reverse, written in kionedon form on either side of Nike making a presentation to a very poorly preserved figure (a choregos? Tsouklidou), are the painted inscriptions τῶν Ἀ[θή]νηθ[εν] ἄ[θλων] and ἀγωνοθετοῦντος Παυσιμάχου.

Tsouklidou suggests that this amphora is a prize for a dramatic performance, and she links it to the contest mentioned in the Panathenaic Victors List, *SEG* XLI 115 Col. III LL. 39–43, 162/1 B.C., which she reprints. She identifies Pausimachos as the Panathenaic victor of 170 B.C. (*SEG* XLI 115 Col. I LL. 40/41) and as the epimeletes of Delos in 150 B.C. (*LGPN* II s.v. Παυσίμαχος 8).

268. Athens. Assorted inscriptions. Without providing any dates, texts, ph., or further information, V.Vasilopoulou, *AD* 54 (1999) B.1 [2005] 43/44, briefly notes the discovery in excavations of the Greek Archaeological Service in the Plaka of the following inscriptions (measurements and inv. nos. given).

A. Fragment of an inscribed honorary base, inv. no. ΠΛ 1957; p. 43 no. γ.
B. Fragment of an inscribed stele, inv. no. ΠΛ 1960; p. 43 no. δ.
C. Fragment of an inscribed stele, inv. no. ΠΛ 1961; p. 44 no. α.
D. Fragment of an inscribed kioniskos, inv. no. ΠΛ 1965; p. 44 no. β.
E. Fragment of an inscribed grave plaque, inv. no. ΠΛ 1939; p. 44 no. 2.
F. 'Inscribed fragment,' inv. no. ΠΛ 1945; p. 44 no. 7.
G. Upper part of an inscribed hermaic stele, inv. no. ΠΛ 1963; p. 44 no. 8.
H. Inscribed funerary kioniskos, inv. no. ΠΛ 1949; p. 44 no. 10.

[It is a great pity that the excavator did not consult one of the many fine epigraphists working in Athens today to help her provide her readers with more useful information about these 8 inscriptions found in the heart of the ancient city. Stroud.]

PELOPONNESOS

269. Peloponnesos. Poseidon in the Peloponnesos. J.Mylonopoulos, *Poseidon*, presents a detailed examination of the literary, epigraphical, archaeological, numismatic, and iconographic evidence for the chronology, location, topography, excavation, cult ritual, festivals, attributes, epithets, and many other aspects of the sanctuaries, statues, altars, etc. of Poseidon and associated deities in the Peloponnesos from the early archaic through the Roman period. The work is divided into three parts. I, Die Verbreitung des Poseidonkultes auf der Peloponnes (25–254), region-by-region, polis-by-polis collection and discussion of all the evidence. II, Form und Topographie des sakralen Raumes (255–289), types of sacred structures in urban and extra-urban sanctuaries. III, Der Kult des Poseidon auf der Peloponnes (293–437), priests and sacred officials, festivals, sacrificial animals, dedications, holy objects and animals, Kultepitheta (28 in all), Poseidon's powers and realms, associated deities, political associations of Poseidon cults and sanctuaries. Bibliography; indexes (inscriptions and other sources) of personal names, deities, places, animals, architecture, selected Greek words, general objects. We include separate lemmata on those inscriptions for which Mylonopoulos adds significantly to their interpretation; see our lemmata nos. 273, 274, 276, 277, 280, 281, 282, 283, 285, 356, 357, 358, 359, 360, 361, 370, 371, 380, 382, 383, 400, 408, 413, 416, 418, and 440.

270. Peloponnesos. Sanctuaries of Asklepios. For general accounts of varying lengths (e.g., 69 pages on Epidauros), often with maps, photographs, and plans, of 46 Asklepieia in the Peloponnesos, sometimes citing and quoting epigraphical sources, see S.G.Stavropoulos, *Τα Ασκληπιεία της Πελοποννήσου* (Athens 2000). Cf. our lemmata nos. 286 and 364.

271. Achaia. Roman knights from the province of Achaia, to ca. 100 A.D. A.Spawforth, in *Les Italiens* (see our lemma no. 26) 105–107, compiles an annotated list of the following individuals.

1. Publius Caninius Agrippa (*PIR*² C387). Procurator of Achaia under Augustus; quinquennial IIvir at Corinth.
2. Gaius Iulius Laco (*PIR*² I301). Procurator of Claudius; quinquennial IIvir at Corinth; Isthmian agonothetes. Belonged to the same Spartan family as C.Iulius Eurykles Herculanus (see our lemma no. 278).
3. Gaius Iulius Spartiaticus (*PIR*² I587), son of Laco. Procurator of Nero and Agrippina; twice quinquennial IIvir at Corinth; Isthmian president.
4. Tiberius Claudius Dinippus. Military tribune in *Legio VI Hispana*, serving in Spain; three times praefectus fabrum of a Roman pro-magistrate, perhaps the proconsul of Achaia; citizen of Corinth; quinquennial IIvir at Corinth; Isthmian president. Career dates: Claudian, Neronian.

5. Publius Memmius Critolaus Theocles. Citizen of Delphi; possibly citizen of Corinth; military tribune 'in Germany' under the the legionary legate Novius Priscus under Vespasian; held a 'generalship' (*strategia*); received agonothetic *ornamenta* in an unknown city ('which can fairly certainly be identified as Corinth'). Cf. *SEG* XLII 475.
6. Tiberius Claudius Oenophilus. Athenian 'from a prominent Eumolpid family'; Eleusinian hierophant ca. 100; previously praefectus fabrum and prefect of the *cohors II Hispanorum* (*IG* II^2 3546).
7. Lucius Vettulenus Laetus. 'A rich and prominent citizen of Elis'; priest of Zeus at Olympia; 'military tribune in an unknown legion in 95–96' (*IvO* 436/437).
8. Anonymous. 'Honorand of an acephalous (Greek) text from Argos, dated ca. 100, honoured by the Argive citizen-tribe of the Hylleis as its "ancestral benefactor", served as military tribune of *Legio II* "in Spain" (*IG* IV 596).'
9. Gnaeus Cornelius Pulcher (*PIR*^{2} C1424). 'From an old Epidaurian family'; military tribune in *Legio VI Scythica* (stationed in Syria) under Trajan; procurator of Epirus under Hadrian; *iuridicus* of Egypt under Hadrian; quinquennial IIvir at Corinth; Isthmian president.

In a general summing up of this group, and of his observations in our lemmata nos. 26 and 278, Spawforth concludes, 'The Italian presence in Greece—the colonial and business-families—emerges as a significant lubricant in the process by which a small élite of Achaian families constructed for themselves a mixed social identity, which in turn fuelled their equestrian and senatorial ambitions. At the level of provincial society, there had ceased to be a neat dichotomy between "Greek" and "Roman".' (107)

AIGINA

272. Aigina. The Attaleion. F.Felten et al., *JÖAI* 72 (2003) 41–54, in a publication of the architecture and the small finds from G.Welter's early excavations of the 'Attaleion' on Cape Colonna, briefly refer to the two inscriptions φρα[τρίας] (*SEG* XI 5) and the eaves tile stamped with AB in ligature (i.e., Ἀττάλο βασιλέως). Cf. H.Kotsidu, *Τιμὴ καὶ δόξα. Ehrungen für hellenistische Herrscher im griechischen Mutterland und in Kleinasien unter besonderer Berücksichtigung der archäologischen Denkmäler* (Berlin 2000) 428 K nr. 303[A].

273. Aigina. Boundary stones of temene of Apollo, Poseidon, and Athena, 5th cent. B.C. *IG* IV 35–38. *IG* I^3 1481–1490. *SEG* XLVII 83.* After a helpful review of previous explanations of the pairing of Apollo and Poseidon on these markers (J.P.Barron, *SEG* XXXIII 258; B.Smarczyk, *SEG* XLII 84, 252; T.J.Figueira, *SEG* XLI 262; and R.Parker, *SEG* XLVII 83), J.Mylonopoulos, *Poseidon* 49–52, insists on the grounds of the lettering that the initiative for setting up the boundary stones in the temenos of Apollo and Poseidon must have come from a foreign, Attic-Ionic source. Possibly some of the Athenians who fled to Aigina at the

time of the Persian invasion stayed on thereafter and established the temenos. One of the boundary stones on which the name of Athena appears (*IG* I^3 1487) was found *in situ* at the village of Agioi Asomatoi 3 km northeast of the modern town of Aigina. This location, like the town of Aigina and the Aphaia sanctuary, must be regarded as a candidate for the location of the temenos of Apollo and Poseidon. [A full study, based on autopsy, of these boundary stones and several other unpublished markers from Aigina is forthcoming from I.Polinskaya. Stroud.]

274. Aigina. Incertum, 457–425 B.C.? *SEG* L 331. J.Mylonopoulos, *Poseidon* 49 note 6, briefly rejects the possibility that this was a boundary stone of the temenos of Apollo and Poseidon on Aigina in the same series as *IG* IV 35–38 (see our lemma no. 273).

275. Aigina. For the Aiginetan Κῖκος Φρασιδήμο buried at Stryme ca. 450–425 B.C., see our lemma no. 678.

CORINTHIA

276. Corinth. The cult of Poseidon Asphaleios? Hellenistic. After briefly referring to the altar dedicated to Poseidon by Antigenes, *Corinth* 8.3.5, J.Mylonopoulos, *Poseidon* 149, rejects the attempt of C.K.Williams II, *Pre-Roman Cults in the Area of the Forum at Ancient Corinth* (diss. Univ. of Pennsylvania 1978) 52, to postulate a cult of this deity in Corinth on the basis of graffiti (ἀσφαλείας) on Hellenistic kantharoi.

277. Corinth. The Fountain of Poseidon, the Babbius Monument, and the Temple of Poseidon in the Forum. *Corinth* 8.2.131. For a discussion of these structures and the Latin donors' inscriptions, see J.Mylonopoulos, *Poseidon* 153–155, 158–160.

278. Corinth. The Vibullii. In *Les Italiens* (see our lemma no. 26) 104/105, A.Spawforth explores the close ties between this prominent colonial Corinthian family and C.Iulius Eurykles Herculanus (later Lucius Vibullius Pius . . .) of Sparta, a Roman senator. The testator through whom Herculanus acquired this additional name was the Corinthian Lucius Vibullius Pius, co-agonothetes of the Isthmian Games (*Corinth* 8.3.212) and probably related to L.Vibullius Rufus, Pompey's praefectus fabrum; to the mother of Herodes Atticus; and to Lucius Vibullius Hipparchus, archon at Athens and Roman senator (see our lemma no. 271). Herculanus built baths at Corinth (Pausanias 3.3.5) and was honored there with a Latin inscription (*Corinth* 8.3.314). He also held a Spanish governorship and a legionary command (*IG* V.1.1172).

279. Corinth. Nero in Corinth, 67 A.D. C.Auffarth, in H.Cancik, K.Hitzl (edd.), *Die Praxis der Herrscherverehrung in Rom und seinen Provinzen* (Tübingen 2003) 293–300, reprints *IG* VII 2713; *Syll.*[3] 814 from Akraiphiai (see our lemma no. 453) with commentary on the Imperial cult at Corinth and a comparison between the diction of Nero's speech and the frequency of the following terms in the New Testament: εὐεργετεῖν, ἀμείβομαι, χάρις, δωρέα, μεγαλοφροσύνη, εὐτυχία, αἰών, εὐσέβεια, εὔνοια, πρόνοια, σωτηρία, ἐλευθερία, Ζεὺς Ἐλευθέριος, Κύριος τοῦ κόσμου, Νέος Ἥλιος, εἷς καὶ μόνος, ἀρχιερεύς.

280. Corinth. Inscriptions on the Pentaskouphia pinakes, Archaic. *IG* IV 210–345. *SEG* XXIX 334; XXX 342; XXXV 257; XLI 268; XLVI 338. J.Mylonopoulos, *Poseidon* 201–204, 348/349, 375/376, explores the several aspects of the cult of Poseidon (equestrian, maritime, patron of potters and painters, associated deities, attributes, epithets—ἄναξ, and legends) as illustrated by the inscriptions and paintings on the pinakes dedicated in this sacred grove of Poseidon ca. 2.5 km west of the city. Cf. *NAGVI* 118–155.

281. Corinth. Victory dedication of Timoleon, after 339 B.C. *Corinth* 8.1.23; 8.3.23. *SEG* XI 126a; LII 294.* J.Mylonopoulos, *Poseidon* 151–153, 349/250, 352, is attracted to the view that the booty from the victory at the Krimisos River mentioned in Diodoros 16.80.6 was dedicated by Timoleon not in a sanctuary of Poseidon in the city but at Isthmia (εἰς τὸ τοῦ Ποσειδῶνος ἱερόν). The monument in the city supported a bronze statue of Timoleon, Korinthos, or Poseidon but not the bronze statue of Poseidon by Lysippos mentioned in Lucian, *Iupp.Trag.* 9. A statue of Poseidon on this base 'in the Agora' would demonstrate the political importance of Poseidon for Corinth matched by his predominance in the city's coin types. [Do we know that this statue base, found in the Forum, originally stood in the Agora? Cf. C.K.Williams II, *Hesperia* 39 (1970) 32–39; 47 (1978) 18/19, 38/39. Stroud.]

282. Corinth and Isthmia. Victors' lists of the Roman period inscribed on three-sided stelai. For a useful summary of the Isthmia festival, with ancient testimonia, see Mylonopoulos, *Poseidon* 310–314, 321–324.

D.Geagan, *AncW* 36 (2005) 146–155, likening the shape of these stelai to the shape of Athenian *kyrbeis*, as envisaged by R.S.Stroud, *The Axones and Kyrbeis of Drakon and Solon: University of California Publications. ClassStud* 19 (1979) 47/48, argues that for the purpose of accommodating the maximum amount of text, with the required headings and lists of names, and for the most economical use of imported marble, the three-sided format was chosen at Corinth and Isthmia over four-sided herm-like pillars. The latter were used for the two earliest lists from Corinth, *Corinth* 8.1 nos. 14 (3 A.D.) and 19 (after 42 A.D.). Thereafter, the lists were inscribed on three-sided stelai; e.g., *Corinth* 8.3 no. 223; W.Biers, D.J.Geagan, *Hesperia* 39 (1970) 75–93; eight other examples. At Isthmia, Geagan mentions 61 unpublished marble fragments of victors' lists, which can be associated into 10 three-sided stelai. This became the preferred medium at Isthmia as at Corinth.

283. Isthmia (now in Verona). Benefactions of P.Licinius Priscus Iuventianus to the Isthmian sanctuary, date? *IG* IV 203. *SEG* LII 299.* For a detailed analysis of the location, form, and dates of the buildings and shrines listed in this inscription, see J.Mylonopoulos, *Poseidon* 189–191.

In *ASAA* 80 (2002) 361–378, F.Camia assembles the epigraphical dossier on the career of this Corinthian high priest of the Achaian League and reprints the texts of the following inscriptions, with ph. and Italian translations.

IG IV 203
Corinth 8.3.199
SEG XVII 131; *Corinth* 8.3.201
SEG XXXIX 340; *Corinth* 8.3.306
Corinth 8.3.200
SEG XXVI 410; XLIV 309

Cf. also *IG* IV 202; *IG* XIV 2543 (*SEG* XXXV 264; XXXVII 263), which Camia interprets as the signature of a sculptor from Aphrodisias of the Hadrianic period. [On this inscription, see now *BE* (2005) 65. Stroud.]

Camia finds that the letterforms on these inscriptions are not distinctive enough to permit a date in the first, as opposed to the second, half of the 2nd cent. A.D. The best chronological evidence for the career of Iuventianus is provided by the interaction of *IG* IV 203 with the excavated remains on the site of the Isthmian sanctuary and the representations of the circular temple of Palaimon on coins of the Roman period, beginning with the reign of Hadrian. Urging that the temple of Palaimon had not yet been built at the time when Iuventianus was high priest, Camia examines the prosopography of the other attested ἀρχιερεῖς of this period and concludes that Iuventianus is to be dated before the reign of Hadrian. He offers the following tentative sequence of the high priests of the Achaian League.

C.Iulius Spartiaticus, Sparta, ca. 50 A.D.
Lucanius, Corinth?
P.Licinius Priscus Iuventianus, Corinth
Cn.Cornelius Pulcher, Epidauros, Trajan's final years; dead ca. 137/8 A.D.
Tib.Claudius Saithidas Caelianus, Messene, Antoninus Pius
Tib.Claudius Polykrates, Sikyon, Antoninus Pius
T.Statilius Timokrates Memmianus, Epidauros
M.Aurelius Amarantus, after 212 A.D.

A.Chaniotis, in *EBGR* (2003) no. 24 (*Kernos* 19 [2006] 355), raises the following objections to Camia's reconstruction: (1) 'the letter forms of the relevant inscriptions favour a date in the late 2nd and not the late 1st cent. A.D.' (2) 'the wording of *IG* IV 203 implies that Iuventianus was not responsible for the construction of the monopteros of Palaimon' (3) 'the ἐναγιστήριον is not necessarily part of the Palaimonion (cf. τὸ Παλαιμόνιον σὺν τοῖς προσκοσμήσμασιν καὶ τὸ ἐναγιστήριον, not καὶ τῷ ἐναγιστηρίῳ'.

SIKYONIA

284. Sikyon. Various inscriptions. For two decrees in honor of Euphron of Sikyon, 323/2 and 318/7 B.C., see our lemma no. 95. For an Athenian alliance with Sikyon, 303/2 B.C., see our lemma no. 101. For a Koan honorary decree for a Sikyonian, 2nd cent. B.C., see our lemma no. 860.

For a signature of the sculptor Daippos of Sikyon at Olympia, see our lemma no. 429. For an archaic vase inscription in the Sikyonian epichoric alphabet from Gela, see our lemma no. 995 (5).

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285. Sikyon. Athletic victories of Kallistratos, ca. 190 B.C.? *IG* IV 428. *SEG* XXXVIII 299,* 456; XXXIX 1334 app.crit. *IAG* 40. J.Mylonopoulos, *Poseidon* 44/45, 310/311, notes that the festival for Poseidon (Ῥίεια) in L. 10 has been located at Antirrhion by K.Freitag, *Der Golf von Korinth. Historisch-topographische Untersuchungen von der Archaik bis in das 1. Jh.v.Chr.* (Munich 1999) 62, but Mylonopoulos prefers a setting at the Achaian Rhion, for most of the other festivals listed are Peloponnesian. He collects the archaeological evidence for a temple of Poseidon at Rhion.

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286. Titane. Dedication to Asklepios, Roman Imperial. *IG* IV 436. *SEG* XI 274. For a brief description of the site and an excellent color ph. of this inscription, see S.G.Stavropoulos, *Τα Ασκληπιεία της Πελοποννήσου* (our lemma no. 270) 138–142 [who, in error, reads the first line as [Ζωτ]ικός, Stroud].

For a thorough topographical and archaeological analysis of the physical remains at this site, see J.A.Lolos, *ABSA* 100 (2005) 275–298, who argues that Titane (called a χωρίον by Pausanias [2.11.5]) was not a polis but a fort of the 4th cent. B.C. on the southern border of the Sikyonia, the seat of 'perhaps the most important, extramural sanctuary of Sikyon' (298). The fort protected the sanctuaries of Athena and Asklepios (*IG* IV 436) and served as a refuge for those dwelling thereabout.

KLEONAIA

287. Nemea. Argive decree in honor of Aspendos, ca. 330–300 B.C. *SEG* XXXIV 282. See our lemma no. 2208.

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288. Nemea. Dedication of a cult table, ca. 300 B.C. *SEG* LI 359. In *EBGR* (2003) no. 114 (*Kernos* 19 [2006] 374), A.Chaniotis suggests [θεοῖς τοῖς Ἐπι]δαυρίοις rather than [τοῖς θεοῖς Ἐπι]δαυρίοις.

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289. Phlious. Roman milestone. In *BCH* 127 (2003) 755 (dr.), there is a brief announcement of the discovery in the south sector of the plain of Phlious of a boundary stone or a Roman milestone bearing an inscription in two lines; no text given. We read from the dr. ΚΟΛΙΝ

ARGEIA

290. Argos. The new Argive Corpus, *IG* IV². *SEG* LII 309. In *AD* 54 (1999) B.1 [2005] 158, C.Prêtre lays out a detailed schedule of work (1999–2003) for gathering and making photographs, squeezes, and transcriptions of the inscriptions of Argos in preparation for a second edition of the section of *IG* IV concerning Argos. She will prepare the honorary decrees first. Progress was made in 1999 (30 squeezes, 80 photographs) of those stones from the excavations of the French School of Archaeology that are inventoried with the letter E.

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291. Argos. Decree of the tribe Hyrnathioi in honor of M.Antonius Achaicus, Trajanic. *SEG* L 362. M.Piérart, *AD* 54 (1999) B.1 [2005] 156 (ph.), briefly notes the discovery, in excavations of the French School of Archaeology in the agora, of this text (10 lines) in honor of the agonothetes, inscribed on a stone plinth. Inv. no. E 329. For the text, see *SEG* L 362.

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292. Argive Heraion. Manumission record, 2nd cent. B.C. M.T.Mitsos, *Ἀργολικὴ προσωπογραφία* (Athens 1952) 11, under the heading 'Ἀπελευθερωτικὴ ἐπιγραφὴ ἐξ Ἡραίου Ἄργους,' prints the following text of this inscription at the front of his catalogue of Argolid names. 'Εἰς τὰ ἤδη γνωστὰ ὀνόματα προστίθενται ἀρκετὰ διὰ τῆς ἐν σελίδι 11 νῦν τὸ πρῶτον δημοσιευομένης ἀπελευθερωτικῆς ἐξ Ἡραίου ἐπιγραφῆς. Μὲ τὰ ζητήματα, τὰ ὁποῖα αὕτη παρουσιάζει, θὰ ἀσχοληθῶ προσεχῶς.' (4) Dated by ed.pr. in the catalogue (13–211), s.v. the names provided in this text. Minuscule text; we add omitted punctuation throughout. Briefly mentioned by M.N.Tod, *JHS* 75 (1955) 133 note 312.

Cited by G.Kavvadias, *op.cit.* (see our lemmata nos. 294–297) 328/329.

- -
[- -]Π̣ΥΩΝ[- -]
[- - - - - - - - - - - - - - - Σφ?]υρίδας γ̣[αε -]
[- - - - - - - - - - - - - - - -]ς̣ γαε Ἀπολλοδ̣[ώρ . . - - - - - - - - - - - - - - - - - - -]
4 [- - - - - - - - - - - - - - - -]ν̣ος AR· Ῥῆσσος [γαε -]

[- - - - - - - - - - - - -] γαε Φιλοκλέος τοῦ Δαμ- 2–3 -ο[- - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - γ]αε Δαμέου τᾶς Λυκόφρονος AP· [- - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - -] Μναΐδος τᾶς Εὐθυδάμου AP· [- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - -] τοῦ Ἀρτεμιδώρου ἐν Ἄργει K· [- - - - - - - - - - - - - - - - -]
8 [- - - - - - - - - - - - - - Κα]λλικλῆς γαε Τιμασικράτεος το[ῦ - - - - - - - - - - - - - - - - -]
[- - - - - - - - - τοῦ Ἀπο]λλωνίου AP· Νικοβούλα γαε Μνασίω[νος - - - - - - - -]
[- - - - - - - - - - - - -]ος τοῦ Ἐπιγένεος AP· Σωστράτη [γαε - - - - - - - - - - - - -]
[- - - - - - - - - - - - -] τοῦ Φιλοκλέ<ο>ς AP· Δαμοκράτη{ης} γαε [- - - - - - - -]
12 [- - - - - - - - -ο]υ τᾶς Σωτίωνος AP· Νίκαια γαε Εὐκλείας τᾶς [- - - - - - - - - -]
[- - - - - - - -] Φιλοκ<λ>έος AP· Ἰάσων γαε Ἐπικρατείας τᾶς [- - - - - - - - -]
[- - - - - - - -] Ἀφροδισίου ἐν Ἄ[ρ]γει K· Εὐκράτεια γαε Φιλοκρα[τε- - - - -]
16 [- - - - - - - - -]ου τοῦ Ἀρτεμιδώρου ἐν Ἄργει K· Ἀφροδίσιος γαε [- - - - - -]
[- - - - - - - - -]φανοῦς τᾶς Ἀπολλοδώρου ἐν Ἄργει K· Ἡλιόδωρος γα[ε - -]
[- - - - - - - - -] Ἀριστίππας τᾶς Διοκλέος AP· Νίκ{κ}η γαε Δεινο[- - - - - -]
[- - ἐν Ἄργε]ι K· Κλέων γαε Θεοδοσίας τᾶς Θ[ε]οδότου ἐν Ἄργε[ι K· - -]
20 [- - - - - - - - - ἐν Ἄ]ργει K· Διόκλεια γαε Δημητρίου το[ῦ] Ἀρίστωνος [- - -]
[- - - - - - - - -]ωνος AP· Παντίας γαε Ἀντία τοῦ Ἀντιμάχου [- - - - - - - - - -]
[- - - - - - - - - ἐν Ἄργε]ι K· Ἐπίνικος γαε Σωπάτρας τᾶς Ἀγαλίδα AP· [- -]
[- - - - - - - - - Ἀρ]τε[μ]ιδώρα γαε Δαμοσθενείας τᾶς Νικοδάμου [- - - - - -]
24 [- - - - - - - - -]έτα γαε Δαμοκρίτας Σωικράτεος AP· Βην[- - - - - - - - - - - - - -]
[- - - - - - - - -] Σωτηρί[δ]ος τᾶ[ς Σ]ώσου ἐν Ἄργει K· Γα[- - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - -]AN - - 6–7 - - AEOΛATΩ - 2–3 - Π[- - - - - - - - - - - - -]
[- -]EI[- -]
- -

4, 6/7, 10–14, 18, 21/22, 24. AR printed in ligature.

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293. Argos. Honorary inscription for Aristokrates, Roman. Square, marble hermlike base with cuttings on the upper surface for mounting a statue. Found reused as part of the stylobate of a building (house?) in 'Terrain Kechaya' in excavations of the Greek Archaeological Service. Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 68/69, who cites the parallel of *IG* IV 581 from Argos for the occupation 'leather-dresser' in LL. 5/6. Reprinted unchanged in *An.Ép.* (2003) [2006] no. 1629.

Ἀριστοκράτην
Μᾶρκος Ἀντώνιος
Φαῦστος γυμνα-
4 σιαρχήσας ἀνέ-
θηκεν σπατο-
λεασταῖς

294–297. Argos. Epitaph of Aichmagoras and others, ca. 300 B.C.–Roman Imperial. Undecorated limestone stele (inv. no. A) found reused in the floor of a large Roman grave monument excavated in 1994 by the Greek Archaeological Service on Kountouriotis Street in southeast Argos. Ed.pr. G.Kavvadias, *Πρακτικά Α΄ Αρχαιολογική Σύνοδος Νοτίας και Δυτικής Ελλάδος* (Patras 2001) 326 no. 1.

294: Ca. 300 B.C. Αἰχμαγόρας
For the name, unattested at Argos, Kavvadias cites the Arkadian hero, son of Herakles, Pausanias 8.12.3.

295: Roman Imperial; inscribed below Aichmagoras. Λυσαρώ, χαῖρε Αἰσώνιε
According to Kavvadias, the first name, hypocoristic of Λυσαρέτη, is unattested at Argos. The second name could be hypocoristic of Αἴσων or an ethnic (cf. Apollonios Rhodios 1.411, Αἰσωνίς, πόλις Μαγνησίας).

296: Inscribed below Aisonie. [- - -], χαῖρε
The name was cut away by machinery at the discovery of the tomb.

297: 1st cent. A.D., the latest of the inscriptions; inscribed at the top of the stele.
Θάλλουσα
Unattested at Argos.

298–298 bis. Argos. Public memorial for the Nemeionikes Demophilos, 1st cent. B.C./1st cent. A.D. Undecorated limestone stele (inv. no. H) found in the same place, at the same time, as our lemma no. 294. Ed.pr. G.Kavvadias, *loc.cit.* 329–331 no. 8 (ph.); two inscriptions. as below.

298: Catalogue? 5th/4th cent. B.C.? An erased inscription, of which isolated letters can be detected, especially toward the bottom of the stele. The inscription has not yet been deciphered.

298 bis: Public memorial for the Nemeionikes Demophilos, 1st cent. B.C./1st cent. A.D.

[Νικάσας πλ]είστους ἀγῶ- vacat
[νας τῶν] Νεμήων βελτεί-
ον[α τ]ὸν ἐν τῶι σταδίωι θά-
4 νατον ἡγησάμενος τοῦ
ἀπείπασθαι·
Δημόφιλε χρηστὲ χαῖρε·
ὁ δᾶμος ὁ τῶν Ἀργείων
8 τὸ μνῆμα ἐποίησεν·
Ἀίδας Ἀελίῳ: «τοιόνδ' ἐγὼ οὔποτ' ἔσιδον
[κ]οῦρον»· ὁ δ' Ἀέλιος: «τοῦτ' ἐμὸν ἅρπάσαο»

[3. We read from the ph. τῷ. Stroud.]

Kavvadias notes that Demophilos is not among the list of known Nemeionikai or Panhellenic victors and that his death, in boxing or pankration(?), occurred in the stadium of Argos where at this time the Nemean Games were celebrated. Such deaths were not uncommon and Kavvadias cites the case of the Epidamnian boxer Kreugas who died in the stadium at Argos from a blow inflicted by the Syracusan Damoxenos. The people of Argos awarded Kreugas the crown of victory and erected a statue of him that Pausanias saw in the sanctuary of Apollo Lykeios (2.20.1; 8.40.3–5). Demophilos' home city is not known. The dialogue in LL. 9/10 is between Hades and Helios; cf. *GV* 1572–1599. On 331 note 33, ed.pr. offers a translation in modern Greek composed by C.Kritzas.

299. Argos. Epitaphs of Herakleitos and four others, 1st cent. B.C./1st cent. A.D. Undecorated limestone stele (inv. no. Z) found in the same place, at the same time, as our lemma no. 294. Ed.pr. G.Kavvadias, *loc.cit.* 328/329 no. 7, who notes that the names in LL. 1, 2, and 4 are found in two manumission inscriptions from the Argive Heraion, *SEG* II 53 (105 B.C.) and our lemma no. 292 (2nd cent. B.C.).

Ἡράκλειτε χρηστέ, χαῖρε
Δάμηον χρηστά, χαῖρε
Μνασιφίλα, χαῖρε
4 Σωστράτα, χαῖρε
Ἡρόφιλε, χαῖρε

2. Δάμηον = Δάμεον, ed.pr. || 3, 5. Mnasiphila and Herophilos are new to Argos, ed.pr.

300. Argos. Epitaph, ca. 300 B.C. Undecorated limestone stele (inv. no. Θ) found in the same place, at the same time, as our lemma no. 294. Ed.pr. G.Kavvadias, *loc.cit.* 331 no. 9, who interprets the text as the genitive of the name Ἰαριστεύς, otherwise unattested, or as the genitive of Ἀριστεύς, with the preceding iota as the last letter of another name.

Ἰαριστέος

301. Argos. Epitaph of Kleotimos. Undecorated stone stele found in excavations of the Greek Archaeological Service at Akova, Portitses; now in the Argos Museum, inv. no. 1999/90. Ed.pr. A.Banaka-Demaki, *AD* 54 (1999) B.1 [2005] 142 (ph.); inscription illegible; no date.

Κλεοτίμου

302. Argos. Epitaph of Lauda, 1st cent. A.D. Undecorated limestone stele (inv. no. Δ) found in the same place, at the same time, as our lemma no. 294. Ed.pr. G.Kavvadias, *loc.cit.* 328 no. 4. Inscription erased, but legible.

⟦Λαύδα, χαῖρε⟧

Kavvadias regards the name as hypocoristic of Λαυδίκη, a name attested at Argos on an unpublished inscription.

303. Argos. Epitaph of Nikaretas, ca. 300 B.C. Undecorated limestone stele (inv. no. B) found reused in the same place, at the same time, as our lemma no. 294. Ed.pr. G.Kavvadias, *loc.cit.* 326/327 no. 2, who likens the lettering and the form of the stele to that of our no. 294 and interprets the name as masculine nominative, 'not attested at Argos or elsewhere.'

Νικαρέτας

304–305. Argos. Epitaph of Erasinos and Nikephoros (reused), 1st cent. A.D. Undecorated limestone stele (inv. no. Γ) found in the same place, at the same time, as our lemma no. 294. Ed.pr. G.Kavvadias, *loc.cit.* 328 no. 3.

304: Ca. 400 B.C., the original use of the stele; subsequently erased. ⟦- - - - -ου⟧

305: 1st cent. A.D.

Ἐρασείνιε, χαῖρε
Νικηφόρε, χαῖρε

For the river Erasinos at Lerna, Kavvadias cites *SEG* XI 329.

[Ed.pr. does not indicate whether the two 1st-cent. A.D. inscriptions are contemporary or sequential. Stroud.]

306–308. Argos. Epitaphs of Chion, Polla, and Leontis, 1st cent. B.C./1st cent. A.D. Undecorated limestone stele (inv. no. ΣΤ) found at the same place, at the same time, as our lemma no. 294. Ed.pr. G.Kavvadias, *loc.cit.* 328 no. 6.

306: At the top of the stele, over an erased inscription. Χίων, χαῖρε

Kavvadias notes that the name is unattested at Argos and regards it as a masculine name (not Χιών).

307: At the center of the stele. Πώλλα χρηστά, χαῖρε

For this name at Argos, see M.Mitsos, *Ἀργολικὴ προσωπογραφία* (Athens 1952) 158.

308: Below. Λιηοντὶ χρηστά, χαῖρε

Kavvadias notes that the name, a variation of Λεοντίς or Λεωντίς, is unattested at Argos.

309. Argos. Epitaph of Philista, 1st cent. B.C./1st cent. A.D. Undecorated limestone stele (inv. no. E) found in the same place, at the same time, as our lemma no. 294. Ed.pr. G.Kavvadias, *loc.cit.* 328 no. 5.

Φιλίστα, χαῖρε

For this name at Argos, see M.Mitsos, *Ἀργολικὴ προσωπογραφία* (Athens 1952) 184.

310. Argos. Grave epigram, 2nd cent. A.D. *SEG* XLIX 361. *An.Ép.* (1999) [2002] 1474a offers the following alternate readings. LL. 1/2 τέθεικα, L. 3 ἔθηκας, L. 4 ἐθέμην or ἐθηκάμην

311. The early Christian inscriptions of Argos. *SEG* XLIX 363. In her monograph *Argos paléochrétienne*, A.Oikonomou-Laniado devotes a chapter (51–57) to 'Les inscriptions funéraires,' 27 monuments (see our lemmata nos. 315–330, 332–342). D.Feissel, *BE* (2004) 512; *An.Ép.* (2003) [2006] 1623–1629. On 51, she notes the following inscriptions from Argos.

A. Fragment of Diocletian's Price Edict, *SEG* XIII 245.
B. Three epigrams dedicated to three proconsuls of the province of Achaia, *IG* IV 1608, *SEG* XVI 262, *SEG* XXXVIII 306. Cf. D.Feissel, A.Philippidis-Braat, *T&MByz* 9 (1985) 288–290 nos. 27–29.
C. Fragment of a dedication of the βουλή, *SEG* XXXVIII 305.
D. Stamped tiles Ἐπὶ Τριεσπερίου ἐπιμελητοῦ πρωτεύοντος, *SEG* XVI 264.
E. Mosaic of the months, *SEG* XXVI 438a. See also Oikonomou-Laniado 59/60.
F. Mosaic of the seasons, *SEG* XXVI 438b.
G. Marble plaque from Thermes A (see our lemma no. 336).
H. Inscribed sherd (see our lemma no. 343).

Throughout the book, the author also notes or publishes the following inscriptions.

I. Re: a pagan family active in Athens and Lerna, *IG* II^2 4842, *IG* IV 666. (p. 3)

J. Seals from the islands in the gulf of Argos (see our lemma no. 353). (p. 4)
K. Dedication of the nympheion in the agora, *SEG* XXXVII 282; cf. *SEG* XLIX 358.* (p. 5)
L. Inscribed glass cup found in Thermes A (see our lemma no. 344). (p. 7)
M. Aqueduct of Hadrian, *SEG* XI 341. (p. 10)
N. Inscribed schist plaque (see our lemma no. 314). (p. 13)
O. Inscribed table (see our lemma no. 313). (p. 15)
P. Eucharistic seal (see our lemma no. 346). (p. 16)
Q. Dipinto on an amphora (see our lemma no. 347). (p. 19)
R. Lamp signatures (see our lemmata nos. 348–352) (pp. 19, 50, 69, 70)
S. Dipinto on an amphora (see our lemma no. 345). (p. 36)
T. Mason's mark on an Ionic capital, *SEG* XXIX 367. (p. 64)
U. Statue base (see our lemma no. 293). (pp. 68/69)

312. Argos. Marble table inscribed with a prayer, 5th/6th cent. A.D. Fragment of a rectangular table of white marble, with a cross of Malta incised within a circle, two incised crowns, and an elaborate floral pattern of vines and grapes in relief around the incised circle. Found in 1972/73 in excavations of the French School in Thermes A; now in the courtyard of the Argos Museum, inv. no. 72-3/582. Ed.pr. M.Piérart, *BCH* 98 (1974) 781 (ph.).

Ἀπο[- - - βοή]θι τῷ χρωμένῳ, ἀμήν.

J. and L.Robert, *BE* (1976) 256: 'Le debut ΑΠΟ désignerait-il l'Apôtre auquel s'adresse l'invocation?'

Reprinted, with physical description and citation of parallels for tables of this type by A.Oikonomou-Laniado, *Argos paléochrétienne* 23, 51; parallels in E.Chalkia, *Le mense paleocristiane. Tipologia e funzioni delle mense secondarie nel culto paleocristiano. Studi di Antichità Cristiana* 47 (Vatican City 1991) 59/60, 221).

Ἀπό[στολε βοή]θι τῷ χρωμένῳ, ἀμήν

[To judge from the ph., there is room for considerable text, at least for the name of the Apostle in the vocative, between Ἀπο- and -θι. Hence Ἀπό[στολε - - - βοή]θι, Stroud.]

313. Argos (Kephalari). Inscribed table. Fragment of a circular table, with the inscription on the undersurface; found in excavations of the Greek Archaeological Service of a 6th-cent. A.D. basilica at Kephalari. Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 15; no date.

ΘΕ

314. Argos. Inscribed schist plaque. Fragment of a schist plaque, found in excavations of the Greek Archaeological Service in a basilica of the early 6th cent. A.D. at Strongyli in the region of Alika. Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 13; no date.

H ANY

315. Argos. Christian epitaph of Aphobios the pigmentarius, with funerary imprecation, 5th/6th cent. A.D. Marble plaque with rounded top, found in excavations of the Greek Archaeological Service in the North Cemetery in the 'Terrain Kouya'. Large, incised cross with small circle at the center, framed by two incised pillars from which springs an incised arch; inscription in the four panels surrounding and below the cross. Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 51/52 no. 1 (ph.), with French translation. Πι(γ)μεντάριος, pharmacist, apparently its first attestation in Greek Christian inscriptions. Ed.pr. cites Olympiodoros of Alexandria (6th cent. A.D.), commentary on Plato, *Gorgias* 1.13, 32.3 and other passages; cf. L.Robert, *Hellenica* XI–XII 46–48. For the interment of a grandson in the tomb of his grandparents, ed.pr. cites C.Wessel, *IGCVO* 58; D.Feissel, *BCH* Suppl. 8 (Paris 1983) no. 64.

Κοιμητήριον
διαφέρον Ἀφοβίῳ
τῷ θαυμασιωτ(άτῳ) πιμενταρ(ίῳ) καὶ
4 τῆς τούτου γαμετῆς
Εὐφημίας τῆς κοσμιωτ(άτης)·
κατάκειτε δὲ ἐνθάδε προτε-
λευτήσας ὁ τούτων ἔγγο-
8 νος Ἀφόβιος ὁ μακαριώ(τατος)
μη(νὶ) Σεπτεμβρίῳ ἰνδ(ικτιῶνος) ιε´ †·
ἤ τις δὲ ἀνύξῃ τοῦτο χωρὶς τῶν κλη-
ρονόμων αὐτῶν ἔχει τὴν μερί[δα]
12 μετὰ τῶν κραξάντων ἆρον ἆρον σταύρωσο[ν]
αὐτόν †

[3. For a pi(g)mentarius—who may not be a pharmacist—named on a sarcophagus from Aphrodisias, ca. 150–212 A.D., see *MAMA* VIII 574, Richardson.]

316. Argos. Christian epitaph of Christodoulos and his wife Eutycho, 5th/6th cent. A.D. Oblong plaque found in excavations of the Greek Archaeological Service in the North Cemetery in the 'Terrain Kouya'. Sculpted cross on reverse. Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 52 no. 2 (ph.); French translation and commentary on the names.

† Κοιμητήριον δια-
φέρον Χρηστοδούλῳ καὶ
τῆς τούτου γυνεκὸς Εὐτυχοῦ[ς]
4 [κ]ạị εἰ δέ τις τολμήσῃ τοῦτο
traces

317. Argos. Christian epitaph of the young girl Stephanis, 19 June, 536 A.D. Two joining fragments of an oblong plaque, found in excavations of the Greek Archaeological Service in the North Cemetery in the 'Terrain Kouya'. Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 52 no. 3 (ph.); French translation and commentary on the date. Belisarios in L. 5 is the famous general under Justinian. This is the only exactly dated Early Christian epitaph from Argos. In L. 3, ed.pr. notes that the imperfect τελεύτα is also possible. Reprinted without changes in *An.Ép.* (2003) [2006] 1624.

† Ἐνθάδε κατάκειτε Στεφανὶς
θυγάτηρ Δημητρίου κ(αὶ) Μυρωνί-
δος· τελευτᾷ ἐτῶν δέκα μη(νὶ) Ἰουν(ίῳ) ΘΙ´
4 ἰνδ(ικτιῶνος) ΔΙ´ μ(ε)τ(ὰ) τὴν ὑπ(ατείαν)
Φλ(αβίου) Βηλισαρίου τοῦ λαμ(προτάτου)·
ὁ ἀνύγων χωρὶς τῶν ἰδίων ἔχει πρὸς
τὸ κρῖμα τοῦ Θ(εο)ῦ †

318. Argos. Christian epitaph of the carpet-weaver Menas and his wife Konstantina, with funerary imprecation, 5th/6th cent. A.D. Two joining fragments of a rectangular plaque, found in excavations of the Greek Archaeological Service in the North Cemetery in the 'Terrain Kouya'. Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 53 no. 4 (ph.), with French translation. Reprinted without changes in *An.Ép.* (2003) [2006] no. 1625.

† Κοιμητήριον διαφέρῳ[ν]
Μηνᾶ ταπιταρίου Ἀλεξαν-
δρέος καὶ τῆς τούτου γαμε-
4 τῆς Κωνσταντίνας καὶ ἤ τις
τολμήσι τοῦτο ἀνοῖξε χωρὶς τῶν αὐτοῦ
κληρονόμων ἔχι πρὸς τὸ βῆμα τοῦ Χριστο(ῦ)

319. Argos. Christian epitaph of Eutychianos and Soteira, 5th/6th cent. A.D. Square plaque found in excavations of the Greek Archaeological Service in the North Cemetery in the 'Terrain Piliguikou'. Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 53 no. 5 (ph.), with a French translation and commentary on the names.

Κοιμητήριον δια-
φέρον τοῦ τὴν μακα-
ρίαν μνήμην Εὐτυχιανοῦ
4 κ(αὶ) Σωτηρίας †

320. Argos. Christian epitaph of Kyriakos and his family, 5th/6th cent. A.D. Two joining fragments of a plaque, found in excavations of the Greek Archaeological Service in the North Cemetery in the 'Terrain Kouya'. Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 53 no. 6 (ph.), with French translation and commentary on the names. Reprinted unchanged in *An.Ép.* (2003) [2006] 1626.

Κυριακοῦ ὑποδι-
άκωνος καὶ Ἀνθούσης
θηκάρια τρία· τὰ ἔν-
4 γιστα ἑαυτῶν τὰ τε-
τικνωμένα

4/5. i.e., τε⟨τε⟩κνωμένα, ed.pr.

321. Argos. Christian epitaph of Elpidephoros and his wife Viola, 5th/6th cent. A.D. *SEG* XXVI 436. Cf. D.Feissel, A.Philippidis-Braat, *T&MByz* 9 (1985) no. 117. A.Oikonomou-Laniado, *Argos paléochrétienne* 53 no. 7, reprints the text, with French translation, no changes, and adds commentary on the names and the silentarii.

322. Argos. Christian epitaph of Elpidios and his wife Hiero, 5th/6th cent. A.D. *SEG* XXVI 435. Cf. D.Feissel, A.Philippidis-Braat, *T&MByz* 9 (1985) no. 118. A.Oikonomou-Laniado, *Argos paléochrétienne* 53/54 no. 8, reprints the text, with French translation.

323. Argos. Christian epitaph of Kyriake, 5th/6th cent. A.D. *SEG* XXVI 434. *SEG* XXXIV 293.* Cf. D.Feissel, A.Philippidis-Braat, *T&MByz* 9 (1985) no. 119. A.Oikonomou-Laniado, *Argos paléochrétienne* 54 no. 9, reprints the text without changes and adds a French translation.

324. Argos. Christian epitaph with funerary imprecation, 5th/6th cent. A.D. Fragment of a plaque, found in excavations of the Greek Archaeological Service in tomb 17 of the North Cemetery in 'Terrain Panagopoulou'. Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 54 no. 10 (dr.), with French translation. [There are major discrepancies between the transcription of this text and the dr. Ed.pr. does not state that the left side is preserved, but her printing of L. 2 seems to indicate that it is. We give her text and then our version based on the dr., which shows a straight left edge for LL. 3–6. Stroud.]

]ΤΟΥ. Ἢ
δὲ τολμή[σῃ τις]
]ΣΤΡΟΣΤΟΥΠ
4 [- - -]Α ἐχέτω τὴ[ν μερίδα?]
[αὐτοῦ? μετὰ] τῶν ἀρνησ[αμένων]
[τὸν Κύ]ριον ἡμῶν [Ἰησοῦν]
[Χρ]ιστόν †

[- 1–2? -].ΤΟΥΗ[- - - - ἐὰν]
δὲ τολμή[σῃ τις - - -]
ΣΤΡΟΣ v τοῦ π[- - - -]
4 Α ἐχέτω v τὴ[ν μερίδα - - -]
τῶν v ἀρνησ[αμένων τὸν Κύ]-
ριον v ἡμῶν [Ἰησοῦν]
[Χρ]ιστόν †

[4/5. Cf. our lemma no. 338: τὴν μερίδα, Chaniotis.]

[1. The first preserved letter appears to be Ṃ, Stroud.]

325. Argos. Christian epitaph of a tribune and his wife Paula, 5th/6th cent. A.D. Two joining pieces of a fragmentary plaque, found in excavations of the Greek Archaeological Service in the 'Terrain de l'O.T.E.'. Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 54 no. 11 (ph.), with a French translation.

[Κοιμη]τήριον
[- 3–4 -]ιανοῦ τριβ(ούνου)
[καὶ τ]ῆς τούτου
4 [γαμετῆ]ς Παύλας

326. Argos. Christian epitaph of Kyprianos, 5th/6th cent. A.D. Two non-joining fragments of an oblong plaque, found in excavations of the Greek Archaeological Service in the 'Terrain de l'O.T.E.'. Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 54 no. 12 (ph.), providing commentary on the well-attested name of Kyprianos.

† Κοιμητ[ήριον]
Κυπρ[ιανοῦ]
[κ]αὶ τ[ῆς τούτου]
4 [γαμ]ετῆς?
[- - -].ΤΑΡΙΑ

[5. We have changed the spacing of ed.pr. ΤΑΡΙΑ to accord with the ph., where, immediately before the Τ, there are clear traces of a letter (Ẹ?). Stroud.]

327. Argos. Christian epitaph, with funerary imprecation, 5th/6th cent. A.D. Small fragment of a plaque, broken on all sides; found in excavations of the Greek Archaeological Service in the 'Terrain de l'O.T.E.'. Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 54 no. 13 (ph.).

[- - - -]ω.[. . .]
[- - -]οδωηλο
[- - -]πθω̅ †
fish (incised)

3. [δεσ]π(ότῃ) θ(ε)ῷ?, ed.pr. ‖ 3/4. In *BE* (2004) 512, D.Feissel suggests δῴη λό[γον τῷ δεσ]πό(τῃ) θ(ε)ῷ; the omicron in [δεσ]πό(τῃ) is written above the π.

328. Argos. Christian epitaph of Kosmas, his wife Briseis, and their son Petros, 5th/6th cent. A.D. Two joining fragments of an oblong plaque, found in excavations of the Greek Archaeological Service of both the 'Terrain de l'A.T.E' and the 'Terrain de l'O.T.E.' Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 54 no. 14 (ph.), with French translation and commentary on the duties of the notarii, the name Briseis 'pour lequel nous n'avons pas trouvé d'autres exemples à l'époque,' and the curse. Reprinted without change in *An.Ép.* (2003) [2006] 1627; for the name Briseis, see D.Feissel, *BE* (2004) 512; *CIG* II 2042.

Κοιμητήρια δύο ἀλλήλοις συνημένα [sic]
διαφέροντα Κοσμᾶ νοταρίῳ καὶ τῆς
τούτου γαμετῆς Βρησεείδος, ἀμφο-
4 τέρων γε Πέτρου τοῦ τὴν μακαρίαν τὴν
μνήμην· καὶ εἴ δέ τις τολμήσῃ τοῦτο [ἁ]νῦ-
ξε παρεκτὸς τῶν τούτων κληρονόμων
ἐχέτω πρὸς τὴν ἔνπυρον [sic] κρίσιν τοῦ θ(εο)ῦ †

[4. I read from the ph. ΤΕΡΩΝ. .Ρ.ΜΠΕΤΡΟΥ, Stroud.]

329. Argos. Christian epitaph of Eusebios, 5th/6th cent. A.D. Ed.pr. W.Vollgraff, *BCH* 27 (1903) 261 no. 3. Gray limestone plaque found in the house of Georgios Kanatitsas. Text in majuscules, minuscules; French translation. Cf. D.Feissel, A.Philippidis-Braat, *T&MByz* 9 (1985) no. 107. Reprinted by A.Oikonomou-Laniado, *Argos paléochrétienne* 55 no. 15, with a French translation.

†
Τῶνδε βίον παροδεύσας ἐπήρατος Ἰναχίδαιεσιν
κῖτε πολλὰ καμὼν ἄστεϊ καὶ ναετές
οὔποτέ τ' εἶν ἀγορῇ θολε[ρ]ὰς ἐπὶ χεῖρας ἔθηκεν
4 Εὐσέβιος μοῦνος καθαρὰν θ' ἀπενένκατο δό[ξα]ν †

330. Argos. Christian epitaph of a tribune, 5th/6th cent. A.D. Plaque found in a cistern. Ed.pr. W.Vollgraff, *BCH* 27 (1903) 266/267 no. 19. D.Feissel, A.Philippidis-Braat, *T&MByz* 9 (1985) no. 111. Incomplete text printed by A.Oikonomou-Laniado, *Argos paléochrétienne* 55

no. 16. We print the text of D.Feissel, *BE* (2004) 512, who suggests that the officer Francio was of German origin.

[Κοι]μ̣η̣τ̣ή̣ριον
[Φρ]ανγιῶνος τριβ(ούνου)
[ἀγο]ρασθὲν νο(μισμάτων) β´,
4 [διαφ]έρον [α]ὐτῷ

331. Vacat.

332. Argos. Christian epitaph of Theodote, Agathe, and Theotekna, 5th/6th cent. A.D. *CIJ* I 591 no. *100. Stone found in a wall of the house of Panagiotis Vathis. Ed.pr. W.Vollgraff, *BCH* 28 (1904) 420 no. 4. Cf. D.Feissel, A.Philippidis-Braat, *T&MByz* 9 (1985) 370 no. 112. Reprinted by A.Oikonomou-Laniado, *Argos paléochrétienne* 55 no. 17, who adds a French translation and notes on the names.

† Μνῆμα
Θεοδότης †
κὲ Ἀγαθῆς
4 κὲ Θεοτέκνας

333. Argos. Christian epitaph of Arabanna, 5th/6th cent. A.D. *CIJ* I 590/591 no. 98. Stone plaque found in a wall of the house of Panagiotis Vathis. Ed.pr. W.Vollgraff, *BCH* 28 (1904) 421 no. 5, who suggests that the rare name in L. 2 is Semitic. In *BCH* 31 (1907) 184, Vollgraff prints a new reading after removing the stone from a position that partly obscured the text. The name in L. 2 is certainly Ἀραβάννας, and in LL. 3/4 he reads ἠγό|ρασεν; 'le E et le N final étant écrits en ligature.' Reprinted by A.Oikonomou-Laniado, *Argos paléochrétienne* 55 no. 18, with French translation. Cf. D.Feissel, A.Philippidis-Braat, *T&MByz* 9 (1985) 370 no. 113.

☧ Κοιμητήριον
Ἀραβάννας ἀγο-
ραστόν ☧, ὃ ἠγό-
4 ρασεν Σολομών ☧

334. Argos. Christian epitaph of [Euty]chios, 5th/6th cent. A.D. *SEG* XI 351. *SEG* XXX 369. A.Oikonomou-Laniado, *Argos paléochrétienne* 55 no. 19, reprints the text of *SEG* XXX 369 with no changes, adding a French translation.

335. Argos. Christian epitaph of Aspar, 5th/6th cent. A.D. *SEG* XI 350. Cf. D.Feissel, A.Philippidis-Braat, *T&MByz* 9 (1985) no. 114. Reprinted by A.Oikonomou-Laniado, *Argos paléochrétienne* 55/56 no. 20, who adds a French translation.

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336. Argos. Christian epitaph, 5th/6th cent. A.D. Fragment of a marble plaque, found in excavations of the French School in Thermes A in 1972/73; inv. no. 72-3/416. Ed.pr., with helpful commentary, M.Piérart, *BCH* 98 (1974) 779/780 (ph.), who recognized it as the right side of a plaque of two non-joining fragments; the left side is an unpublished fragment from the Thermes briefly noted by J.Bingen, *BCH* 79 (1955) 329. Brief note on the curse in LL. 4/5 by J. and L.Robert, *BE* (1976) 256.

Reprinted without changes by A.Oikonomou-Laniado, *Argos paléochrétienne* 56 no. 21, with a French translation. Cf. D.Feissel, A.Philippidis-Braat, *T&MByz* 9 (1985) 370 no. 116.

[† Κ]οιμητήρια διαφ[έροντα τῷ εὐαγεῖ μο]ναδίῳ τῆς ἐνταῦ-
θα ἁγιωτάτης ἐκ[κλησίας - - - ca. 10 - - -]ντε· εἴ τις δὲ τολ-
μήσῃ ταῦτα ἀνοῖξ[αι ἔξω τῶν μοναζόντ?]ων ἐν τῷ αὐτῷ
4 εὐαγεῖ μοναδίῳ ἕ[ξει ἀπὸ τοῦ θεοῦ (?) τὴν] μερίδα αὐτοῦ μετὰ
τῶν λεγόντων ἆρον [ἆρον σταύρωσον αὐτ]όν †

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337. Argos. Christian epitaph of two women, 5th/6th cent. A.D. *SEG* XXVI 437. *SEG* XXXI 316. Cf. D.Feissel, A.Philippidis-Braat, *T&MByz* 9 (1985) 370 no. 120. Reprinted with no changes by A.Oikonomou-Laniado, *Argos paléochrétienne* 56 no. 22, with French translation.

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338. Argos. Christian epitaph of Ioannes, 5th/6th cent. A.D. *IG* IV 628. Cf. D.Feissel, A.Philippidis-Braat, *T&MByz* 9 (1985) 369 no. 109. After autopsy of the stone in the Argos Museum, A.Oikonomou-Laniado, *Argos paléochrétienne* 56 no. 23 (ph.), presents the following new text. Changes from *IG* include L. 4 ἐ{υ}κτενῶς, L. 6 ἀνῦξε; for the latter, cf. our lemma no. 328.

† Ὁ τῆς ἀρίστης ἐν βίῳ ζωῆς τυχών,
τοῦ σταθμοῦ δὲ τοῦ προσκαίρου τῶν
βροτῶν, εὑρεθ(ε)ὶς οὗτος ἀληθῶς τὸν βίον
4 ἐ{υ}κτενῶς ἀεὶ διάγων, Ἰωάννης τοὔνομα,
ἐχρήσατο τῷ βίῳ· μη(νὶ) Ὀκτωβρίῳ κη΄, ἰνδ(ικτιῶνος) ς΄· ἤ τις [δὲ]
θελήσει ἀνῦξε τὸ μνῆμα τοῦτο ἄνευ τῆς αὐτ[οῦ]
γαμε(τῆς) Ὡρέας ἢ τοῦ τούτου ἀνεψιοῦ Θεοδώρου, ἐχέ[τω]
8 τὴν μερίδα τοῦ Ἰούδα τοῦ προδότου· ἀμήν †

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339. Argos. Christian epitaph of Paul and Onesime, 5th/6th cent. A.D. *IG* IV 663 + *SEG* XXXII 375. Cf. D.Feissel, A.Philippidis-Braat, *T&MByz* 9 (1985) 369 no. 110. Reprinted with no changes by A.Oikonomou-Laniado, *Argos paléochrétienne* 56 no. 24, who adds a French translation.

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340. Argos (Kephalari). Early Christian metrical epitaph of Ariadne, 5th/6th cent. A.D. *SEG* XXIX 372. Reprinted without change in A.Oikonomou-Laniado, *Argos paléochrétienne* 15, 56 no. 25. Cf. D.Feissel, A.Philippidis-Braat, *T&MByz* 9 (1985) 370 no. 121.

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341. Argos. Christian epitaph, 5th/6th cent. A.D. Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 57 no. 26, with French translation. L. 1 seems to have been a late addition.

καὶ τῆς τούτ[ου γαμετῆς?]·
† Κοιμητήρια διαφέροντ[α τῷ δεῖνι (profession?) καὶ (name)
τῷ τούτου υἱῷ· ἤ τις δ[ὲ τολμήσῃ παρεκτὸς?]
4 τῶν κληρονόμων ταῦτ[α ἀνοῖξαι]
- -

[2. No closing bracket in text of ed.pr. No ph. We print this line as published. Richardson. ‖ 3. in fine ἄνευ or χωρίς as in our lemmata nos. 315 and 338. Chaniotis.]

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342. Argos. Christian epitaph of Petros, bishop of Cefalu, 5th/6th cent. A.D. *SEG* XLIX 362. *SEG* LII 314. A.Oikonomou-Laniado, *Argos paléochrétienne* 57 no. 27, reprints the text (no change) and repeats the commentary from *SEG* XLIX 362.

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343. Argos. Vase inscription with acclamation. Fragment of an amphora with painted inscription; found in excavations of the Greek Archaeological Service in a house of the 5th/6th cent. A.D. in 'Terrain Papathanassiou'. Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 51, 69, who does not give a date and states that this is the only evidence for circus factions at Argos.

† Νικᾷ ἡ τύχη Πρα(σίνων)

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344. Argos. Fragment of an inscribed glass cup, 5th cent. A.D. P.Aupert, *BCH* 99 (1975) 699, publishes a fragment of a glass cup with a representation of a bearded head in profile, found in Thermes A, Room A3, in excavations of the French School in 1974. Inscription retrograde; all letters angular, formed by straight lines. Reprinted by A.Oikonomou-Laniado, *Argos paléochrétienne* 7.

Θεόδοτος ←

345. Argos. Dipinto on an amphora, 3rd cent. A.D. Cretan wine amphora (Hayes Cnossos 1: Amphora cretois 3); found in excavations of the Greek Archaeological Service in the East Early Christian Cemetery. Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 36 (dr. profile). 'Cette indication se réfère à une pratique, connue en Égée sud; la production du vin avec l'ajout de l'eau de mer.' [For a similar label on a wine amphora, see *SEG* XLVIII 1205, Chaniotis.]

ἀθαλάσσιος

346. Argos. Eucharistic seal. Terracotta seal with raised handle on top; on the underside, a cross in a central circle with the lettering arranged in a circle around it at the outer edge. Excavated by the Greek Archaeological Service in a small private church, possibly of the 6th cent. A.D., at 'Terrain Gonéi'. Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 16 (ph.).

Χριστὸς Θεοῦ υἱὸς Σωτὴρ

[I cannot square this reading with the ph., Stroud.]

347. Argos. Dipinto on an amphora. Small fragment from the shoulder of a small amphora, dipinto in red; found in excavations of the Greek Archaeological Service in a basilica of the late 5th cent. A.D. in 'Terrain Florou'. Ed.pr. A.Oikonomou-Laniado, *Argos paléochrétienne* 19. Christogram and the letter K, 'probablement pour Κύριε.'

348–352. Argos. Lamp signatures. A.Oikonomou-Laniado, *Argos paléochrétienne*, publishes the following signatures on lamps found in excavations of the Greek Archaeological Service.

348: 19 no. 1. Found in excavation of a basilica in 'Terrain Florou'. Cf. A.Bovon, *Lampes d'Argos* (Athens 1966) no. 559. 400–450 A.D. Shell on disk. ΚΥ

349: 70. Found in excavation of a house in 'Terrain Mastorakou'. Cf. Bovon, *op.cit.*, no. 379. 350–400 A.D. ΚΥ

350: 50 no. 101. Found in excavation of tomb 2 in 'Terrain Tzotzou'. Cf. O.Broneer, *Corinth* IV, ii (Princeton 1930) no. 1250; J.Perlzweig, *Agora* VII (Princeton 1961) no. 890. Bear on disk. Φόβος

351: 50 no. 109. Found in excavation of an antechamber in 'Terrain Tzotzou'. Cf. Broneer, *op.cit.*, no. 1134; Bovon, *op.cit.* 261; Perlzweig, *op.cit.*, nos. 689–706. Ca. 250–300 A.D. Eros on disk. Ἐλπιδηφόρου

352: 69 no. 1. Found in excavation of a house in 'Terrain Kostaki'. Cf. Bovon, *op.cit.*, no. 438. 4th cent. A.D. Rays on disk. Ἱλάρου

353. Argolis. Islands of the Gulf of Argolis. Byzantine seals, 6th–9th cent. A.D. Twenty-one lead seals found on islands of the Argolic Gulf. Ed.pr. A.Avramea, *Σύμμεικτα* 10 (1996) 11–25 nos. 1–21 (ph.); non vidimus. Two of the seals are corroded and illegible (nos. 4 and 17); another is from the 11th cent. A.D. (no. 18). We present the remaining seals, which are from Romvi (nos. 1–5), Daskalio (nos. 6–8), Platia (nos. 9/10), Chenitsa (nos. 11–14), Spetses (nos. 15–17), and Kounoupi (no. 18).

Mentioned by A.Oikonomou-Laniado, *Argos paléochrétienne* (see our lemma no. 311) 4 (our lemma no. 311J). See the review of published seals in *SBS* 6 (1999) 75.

A. Avramea no. 1, 8th cent. A.D.
Obv.: monogram βοήθει
Rev.: [Στε]φάνῳ [δ]ρουγγαρίῳ [- - -]νία[ς]

B. Avramea no. 2, 8th/9th cent. A.D.
Obv.: invocative monogram
Rev.: [- - -]ΝΟΥ[- - -]Ω

C. Avramea no. 3, 8th cent. A.D.
Obv.: invocative monogram
Rev.: [- - - στρατη]γοῦ Ἑλ[λ]άδος

D. Avramea no. 5, undated
Τρι[σάγιε] Κ(ύρι)ε διὰ τῆς Θεο[τόκου] σῶσόν με [τὸν σὸν δοῦλ]ον Βασίλειον ἐπίσκ(οπον) Ὀρόβης

E. Avramea no. 6, 6th/7th cent. A.D.
Obv.: † Κ(ύρι)ε βοήθι
Rev.: † [Σ]υμ[εὼν ἀπ]ὸ ἐπά[ρ]χων

F. Avramea no. 7, 8th cent. A.D.
Obv.: monogram βοήθει
rev.: Θεο[δώρ]ῳ πατ[(ρικίῳ) (βασιλικῷ) (πρωτο)]σπα[θαρίῳ (καὶ)] στρ[ατ(ηγῷ)]

G. Avramea no. 8, ca. 700–750 A.D.
Obv.: monogram βοήθει
Rev.: Καλλί[στ]ῳ πατρικίῳ

H. Avramea no. 9, 8th cent. A.D.
Obv.: † Θεοτόκε βοήθει
Rev.: Λ[έοντι? - - -] ὑπάτῳ (καὶ) συ[- - -]

I. Avramea no. 10, 7th cent. A.D.
Obv.: bust of a saint Σαμ[ουήλ]
Rev.: Ἀνδρονίκου υἱοῦ Ἀθανασίου monogram

1 rev. Or Ἀθανασίου υἱοῦ Ἀνδρονίκου, ed.pr.

J. Avramea no. 11, 7th cent. A.D.
Obv.: bust of Virgin with Christ
Rev.: Θεοδούλου monogram

K. Avramea no. 12, 7th cent. A.D.
Obv.: † Πλάτωνος
Rev.: ἀπ[ὸ] ὑπά[τ]ων

L. Avramea no. 13, ca. 600–650 A.D.
Obv.: † Κωνσταντίνου
Rev.: † στρατηλάτου

M. Avramea no. 14, 8th/9th cent. A.D.
Obv.: bust of a saint
Rev.: † Θεοδοσίου β(ασιλικοῦ) σπαθαρίου

N. Avramea no. 15, 7th/8th cent. A.D.
Obv.: invocative monogram βοήθει
Rev.: [- - -]ῳ β(ασιλικῷ) σπα[(θαρίῳ)] (καὶ) στρατηγ(ῷ) Ἑλλαδι[κῶν]

O. Avramea no. 16, 7th/8th cent. A.D.
Obv.: invocative monogram
Rev.: [Ε]ὐτυχιανοῦ ὑπα(τικοῦ)

P. Avramea no. 19, 6th cent. A.D.
Obv.: Γεωργίου monogram
Rev.: χαρτουλαρίου

Q. Avramea no. 20, 7th cent. A.D.
Obv.: military saint standing
Rev.: Ἰωάννου

R. Avramea no. 21, ca. 700–750 A.D.
Obv.: Τριὰς ὁμύσιε, ὁ μόνος Θεὸς ἡμῶν
Rev.: βοήθει Μιχαὴλ πατρικίῳ (καὶ) στρατηγῷ

KYNOURIA

354. Eua. Loukou (once at Marathon). Casualty list from the battle of Marathon, 490 B.C. *SEG* LI 425.* Fragment of an Attic casualty list found in the excavations of T.G. and G.T.Spyropoulos at Moni Loukous in Kynouria. Broken at bottom; at the top, tribal heading of Erechtheis, followed by two elegiac distichs that refer to the valor of these men who fought against the Medes; below the distichs, 22 names. We owe this information to A.P.Matthaiou, *per ep.*, who reports from Athens on a lecture presented by G.Steinhauer at the Epigraphical Museum on December 11, 2006.

HERMIONIA

355. Hermione. Dedication, 2nd cent. A.D. *IG* IV 698. *SEG* XXII 271; XLVIII 421. S.Follet, *An.Ép.* (1999) [2002] 1475, prefers to place this inscription in the 2nd cent. A.D. on the basis of the onomastic formula of the name Κόιντος Καικίλιος Κοΐντου υἱὸς Σωτήριχος and the unlikelihood that the Aktian era was used to compute the date. Cf. A.Rizakis et al., *Roman Peloponnese* I no. ARG 67.

TROIZENIA

356. Troizen. Decree in honor of Echilaos of Plataia, ca. 320 B.C. *IG* IV 748. *SEG* XXXVII 314; XXXIX 324. J.Mylonopoulos, *Poseidon* 89/90 (ph.), concentrates his discussion of this inscription primarily on the identity of the two divine figures (Athena and Poseidon?) in the relief sculpture at the top of the stele.

357. Troizen. Decree in honor of Einalios, priest of Poseidon Phytalmios, Roman Imperial. *IG* IV 797. *SEG* XXXVII 314. J.Mylonopoulos, *Poseidon* 92/93, examines the evidence for the location of this shrine. Within the Peloponnesos, there is evidence for worship of Poseidon as a god of vegetation only at this site, while outside of the Peloponnesos, Poseidon was worshipped as a god of vegetation in Attica, Megara, Erythrai, Knidos, Ios, and Rhodes. On 294/295, discussion of the service rendered to the cult by this priest and the grounds for his postmortem heroization.

358. Kalaureia. The bouleuterion? J.Mylonopoulos, *Poseidon* 77/78, briefly describes the surviving remains of this structure and examines the evidence for its identification, which he finds inconclusive, as the bouleuterion (*IG* IV 841) or a meeting place for the revived Kalaureian Amphiktyony in the 3rd cent. B.C. (*IG* IV 842).

For a discussion of the Sanctuary of Poseidon at Kalaureia in its position as a 'Zufluchtsstätte für politische Flüchtlinge und Verbannte,' see the study by U.Sinn in *Das antike Asyl* 107–125, an examination that takes into account both the literary sources and the archaeological remains.

359. Vacat.

360. Kalaureia. Dedication, 2nd cent. A.D. *IG* IV 847. J.Mylonopoulos, *Poseidon* 78–80, associates this inscription with the statuette of Asklepios found nearby in the same room and urges that the building in question should be interpreted as an Asklepieion. For the dedicator, see A.Rizakis et al., *Roman Peloponnese* I no. ARG 101.

EPIDAURIA

361. Epidauros. Asklepieion and Sanctuary of Apollo Maleatas. Associated deities. For a select catalogue of 34 inscribed altars and dedications found in the Asklepieion and naming deities other than Asklepios, see J.Mylonopoulos, *Poseidon* 59 note 59. For 7 similar monuments from the Sanctuary of Apollo Maleatas, see 60 note 78. On 60, brief discussion of Ποσειδῶν Ἀσφάλειος *IG* IV^2.1.555; Ποσειδῶν Σαλαμείνιος *IG* IV^2.1.556; and Ποσειδάν *IG* IV^2.1.150 (ph.).

362. Epidauros. Constitution of the Hellenic League, 302/1 B.C. *IG* IV^2.1.68. *SEG* XXXII 383; XL 1693; XLI 50; XLVI 2340. G.Thür, *BIDR* 33C (1997) [2003] 219–232, examines the 'Prozessrechtliches' aspects of this document, particularly the roles of the πρόεδροι, σύνεδροι, the courts, the process of εἰσάγειν, εἰσαγγελία, the prerogative of ὁ βουλόμενος, the assessment of penalties, fines, etc. He reprints the text, with German translation, of LL. 34–37, 44–47, 60–66, 81–94, 108–113, proposing the following new restorations. LL. 44/45 εἰσ|[αγγελέτω . . . βουλόμενος], L. 46 [πρόεδροι μὴ εἰσάγωσιν], L. 61 [πόλεων], L. 66 [ἐπικρινέτ]ωσαν, L. 89 [παρα]λαβ[ό]ντες, L. 110 [πρόεδροι].

363. Epidauros. Religion: Μαλεάτας. See our lemma no. 2242.

364. Epidauros. Asklepieion. Cure inscriptions. *IG* IV^2.1.121–124. *SEG* XLIX 377;* L 1687, 1747; LI 434;* LII 645, 872, 1900, 2002. In *Τα Ασκληπιεία της Πελοποννήσου* (see our lemma no. 270) 66–78, S.G.Stavropoulos prints the texts in modern Greek and adds a general comparative analysis (81–93) of some of the symptoms and treatments. The author is a practicing medical doctor.

C.Higbie, *The Lindian Chronicle and the Greek Creation of Their Past* (Oxford 2003) 264–267 (cf. our lemma no. 821), quotes, translates, and comments on selected passages of these inscriptions in a general discussion of the purpose of displaying such records and related inventories in Greek sanctuaries. 'They testify to the god worshipped there; at Epidauros, one might also claim that they act as advertisements for the ability of Asklepios.' (267)

365. Epidauros. Asklepieion. Isyllos' hymn to Apollo and Asklepios, ca. 300 B.C. *IG* IV^2.1.128. *SEG* XLIX 378;* LI 435, 2342. M.T.Molinos Tejada, M.García Teijeiro, *Kernos* 15 (2002) 235–246, first explore the political situation in Epidauros ca. 338–330 B.C. Then, through analysis of the diction (e.g., κολάζω, ἐπαγκρούω, ἀνδραγαθία), the imagery (the πομπή of good citizens in LL. 14–17), the epiphany of Asklepios as a local deity, and the civic piety of Isyllos, they attempt to refute the negative assessment of the poet as a reactionary who merely offered anachronistic solutions to current problems, expressed by Wilamowitz in *Isyllos von Epidauros* (Berlin 1886).

A.Kolde, *Politique et religion chez Isyllos d'Epidaure. Schweizerische Beiträge zur Altertumswissenschaft* 28 (Basel 2003), presents a very detailed, thorough, book-length (443 pages) study of all aspects of this inscription. In Part One (1–222), the Commentary, he treats the history of the discovery of the stone, previous editions, descriptions of the stele and its lettering (late 4th/early 3rd cent. B.C.), organization of the text, new text based on autopsy of the stone (ph.), full app.crit., French translation, extensive commentary covering the structure of the inscription, prosody, the author, deities named in the text, analysis of the dialect, diction, political terminology, comparison with a selection of 13 'sacred laws', the meaning of L. 30 ἄδυτον, and also the topography of Epidauros, the paian itself, and the genealogy of Asklepios.

In Part Two (223–337), Kolde takes up the following themes: 1) the person of Isyllos, his quality as a poet, and the genre to which his poetry belongs; 2) the date of the poem (ca. 280 B.C.); 3) a comparative study of Isyllos' version of the birth of Asklepios and other sources.

In an Annexe (338–363), Kolde reprints, with French translation and abbreviated lemmata, literary testimonia and also the 13 'sacred laws' mentioned above, which we list here.

1. Eretria. *IG* XII.9.192.
2. Amphipolis. *SEG* XLIV 505.
3. Athens. *LSCG* 31; *IG* II^2 1146.
4. Peiraieus. *LSCG* 34; *IG* II^2 337.
5. Athens. *LSCG* 40; *IG* II^2 772.
6. Epidauros. *LSCG* 60; *IG* IV^2.1.40.
7. Eretria. *LSCG* 93; *IG* XII.9.194.
8. Ialysos. *LSCG* 136; *IG* XII.1.677.
9. Kos. *LSCG* 158.
10. Epidauros. *IG* IV^2.1.47.
11. Kos. *LSCG* 152.
12. Athens. *IG* I^3 137.
13. Athens. *LSCG* Suppl. 11; *IG* II^2 47.

In a long appendix (364–398), Kolde discusses 'Σωτήρ: Démétrios Poliorcète, Ptolémée I^{er} et Asclépios,' in which he reprints the ithyphallic hymn in honor of Demetrios from Athenaios 15.677A = Philochoros, *FGrH* no. 328 F 165; French translation and commentary, including Σωτήρ as an epithet of Asklepios in inscriptions. Bibliography (399–411). Index, including inscriptions (412–443).

366. Epidauros. Hymn to Pan, Roman Imperial. *IG* IV^2.1.130. *SEG* XLII 294;* XLVII 341–343; XLIX 379; LI 435, 2342. R.S.Wagman, *QUCC* 75 (2003) 145–150 (ph.), reprints the complete text, with ph., copious bibliography, and commentary on the appropriateness of Pan and the Nymphs and Naiadai to the healing sanctuary of Asklepios at Epidauros. Comments on the imagery and the sound patterns of the verses as the work of an artist who, with the hymn to Pan of his illustrious predecessor Pindar in mind, created a special poem adapted to local requirements.

367. Epidauros. Hymn to the Mother of the Gods, Roman Imperial. *IG* IV^2.1.131. *SEG* XLVII 341,* 2337; XLIX 379; LI 435, 2342. N.Robertson, in *Cybele* 287–292, examines the narrative of the Mother's wandering and the foundation of her festival together with Euripides, *Helen* 1301–1352 and the *Homeric Hymn to Demeter*, suggesting that she may have eventually come to a cult site in Attica (Agra, Mouseion Hill, Phlya, or Anagyrous).

LAKONIA

368. Aigai. Document mentioning the Lakedaimonians. For a fragment of a stoichedon inscription containing the word [Λακε]δαιμόνιοι, found in the theater at Aigai, see C.Saatsoglou-Paliadeli, *AEMΘ* 16 (2002) [2004] 482/483 (our lemma no. 587).

369. Lakonia. Imperial cult in the Koinon of the Eleutherolakonians. K.Harter-Uibopuu, in H.Cancik, K.Hitzl (edd.), *Die Praxis der Herrscherverehrung in Rom und seinen Provinzen* (Tübingen 2003) 217–221, briefly analyzes the history of this koinon, its formation (in 21 B.C. by Augustus), magistrates and officials, constitution, cults, festivals, and especially the activity of the Imperial cult as revealed by the following inscriptions from Gytheion: *IG* V.1.1161 and *SEG* XI 922, 923 (analysis of the Kaisareia at Gytheion).

370. Amyklai. Honors for Tib.Claudius Pratolaos Brasidas, 175–200 A.D. *IG* V.1.497. *SEG* XLVIII 453. J.Mylonopoulos, *Poseidon* 222–224, 297–299, in a discussion of the family of Tib.Claudius Pratolaos and its priesthoods in the cults of Ποσειδῶν Δωματείτας, Κάρνειος Βοικέτας, and Ἡρακλῆς Γενάρχας (*IG* V.1.469, 497, 589, and 608), publishes a ph. of *IG* V.1.497, which he was able to study in the Sparta Museum (inv. no. ΜΣ 691) in 1996. It is inscribed on a statue base, preserved height 1.65 m; no change in the text. A.Rizakis et al., *Roman Peloponnese* II no. LAC 314.

371. Amyklai. Herm. Honors for Sextus Pompeius Eudamos, ca. 250 A.D. *IG* V.1.559. *SEG* XLII 300,* 1751; XLIX 2471. After examining the stone in the Museum of Sparta in 1996, J.Mylonopoulos, *Poseidon* 219, publishes a ph. of part of the inscribed text. No change in the text.

372. Boiai. Honors for Publius Memmius Agakles Polonianus, 2nd cent. A.D. *IG* V.1.955. E.Zavvou, *AD* 54 (1999) B.1 [2005] 181, notes that this inscription is today built into a wall of the Mathioudaki property on Akte Boion Street 119 in Neapolis Boion. A.Rizakis et al., *Roman Peloponnese* II no. LAC 551.

373. Geraki. Stamped tiles. L.van Dijk-Schram, *Pharos* 10 (2002) [2004] 68–73 (ph., dr.), presents a selection of stamped tiles, mostly of the 2nd/1st cent. B.C., from the excavations of the Netherlands Institute in Athens. Included in the selection are only the dokana, AX monogram types, on which ed.pr. provides a helpful discussion on their possible connections to the cult of the Dioskouroi. 'The inscriptions will be discussed in a future issue of *Pharos*.'

374. Sparta (now in Mainz). Inscribed bronze hydria, ca. 600–575 B.C. *LSAG* 199 no. 7. The name Τελεσστας written in the Lakonian alphabet on this Lakonian hydria (possibly found in Lebadeia), heretofore interpreted as a masculine name in the nominative—either the sculptor Telestas (Pausanias 5.23.7) or a dedicator or owner of the vase—is interpreted by M.Steinhart, in *Essays William Slater* 204–231, to be the name of a female owner in the genitive. In support, he provides a list of objects of the archaic and classical periods that name a woman as an owner (see our lemma no. 2265). [Τελέστα is unattested as the name of a woman. On 209/210, Steinhart tentatively interprets Τελέστα in *IG* IV 568 as a female name, but the formulation ([Θε]ῶι Ἀσ[τυ]όχε[ι]α Τελέστα ἀνέθηκε) clearly shows that it is a patronymic. Chaniotis.]

375. Sparta. Votive epigram for Athena Alea, ca. 400–375 B.C. *SEG* XLVI 400. In *EBGR* (2003) no. 25 (*Kernos* 19 [2006] 355/356), A.Chaniotis offers the following translation: 'Hippanthidas dedicated to Alea this monument and a *satron* [θᾶτρον] in commemoration of his service as a member of the gerousia, so that anyone may watch whatever one may wish, under the condition that the young men give their place to the older men.'

To the interpretation of A.C.Cassio, *RFIC* 128 (2000) 129–134, hα μὲν κα λῆ, L.Dubois, *BE* (2003) 328, objects that thereafter we expect the pronoun τις in the general relative clause and that in the dependent result clause after ὥστε, despite the presence of μέν . . . δέ, the two parts are not on the same semantic level because the first part is a true consecutive clause, whereas the second expresses a condition.

376. Sparta. Honors for the emperor Tiberius, 14–37 A.D. *SEG* XLIX 399. Republished by I.Eustathiou, *AD* 54 (1999) B.1 [2005] 174.

377. Sparta. Stamped tiles. E.Zavvou, A.Themos, *AD* 54 (1999) B.1 [2005] 167, publish the following 2 stamped clay tiles found in excavations of the Greek Archaeological Service at Artemis Orthia Street 12.

A. Inv. no. ΜΣ 13787. Cf. *IG* V.1.851. [δαμό]σιος | [Ἀθάν]ας
B. Inv. no. ΜΣ 13791. Cf. *IG* V.1.861. [δαμόσι]ος | [Ἀθάνας] ΤΑΧΥ | [- - -]

378. Sparta. Aphissou. Stamped tile, 3rd/4th cent. A.D. Fragment of a clay tile, found in excavations of the Greek Archaeological Service in the field of G.Manetas at Aphissou; now in the Sparta Museum, inv. no. ΜΣ 14947. Ed.pr. E.Zavvou, *AD* 54 (1999) B.1 [2005] 176 (ph.).

[Δα]μόσιος

379. Sparta. Inscribed loomweights. *SEG* LII 373. A.Themos, *AD* 54 (1999) B.1 [2005] 170/171, publishes two pyramidal loomweights found in excavations of the Greek Archaeological Service at Staufert Street 12.

A. Inv. no. ΜΣ 14173, incised. ΦΙ
B. Inv. no. ΜΣ 14189, impressed. ΜΕ

380. Tainaron. Inscriptions from the sanctuary of Poseidon Tainarios, Classical. *IG* V.1.1228–1233. *SEG* XL 356;* XLVII 410; XLIX 2440; LII 1886. In briefly registering his view that these inscriptions do not exclusively concern helots but deal with purchased slaves of perioikoi, J.Mylonopoulos, *Poseidon* 237, notes that in 1996 he studied *IG* V.1.1230–1232 in the Epigraphical Museum of Athens (inv. nos. EM 11526–11528). He here publishes photographs of them; no changes in the texts. See also Mylonopoulos, *Poseidon* 351.

381. Tainaron. Dedication to Poseidon? 4th cent. B.C. Ed.pr. E.Zavvou, *AD* 54 (1999) B.1 [2005] 187. Inscribed stone built into the wall of the south part of the apse of the church of the Agioi Asomatoi.

ΠΟΗΟΙΔΑ[ΝΙ]

[I.e., Ποhοιδᾶ[νι], Stroud.]

382. Teuthrone. Dedication to Poseidon, late Hellenistic. *IG* V.1.1218. J.Mylonopoulos, *Poseidon* 240/241, reprints the text inscribed on this small, marble relief of a pig. He notes that there is some doubt about the exact provenance, but that Teuthrone, which is on the east coast of the Mani south of Gytheion, is the best candidate. He judges the lettering to be suitable for the above date and announces that he will republish this relief.

MESSENIA

383. Akovitika. Vase inscriptions. Dedications to Poseidon, 6th/5th cent. B.C. *SEG* XXV 431; XLVII 423. J.Mylonopoulos, *Poseidon* 245–247, 251, 282, summarizes the results of the excavations of P.G.Themelis at this site, *AAA* 2 (1969) 352–356 (ph.); *AD* 25 (1970) A [1971] 109–125 (ph.), and urges that the sanctuary of Poseidon partly recovered in those excavations is much more likely to have belonged to the nearby polis of Pharai (Kalamata), only 3–4 km to the east, than to the more distant Thouria. He finds that the name Θιοπαλίδας in *SEG* XXV 431A indicates a Lakonian origin. See our lemma no. 408. For supplementary excavations at Akovitika, see Themelis, *AAA* 3 (1970) 303–311; G.A.Papathanasopoulos, *AD* 25 (1970) B.1 [1971] 177–179 (no inscriptions). See also N.Luraghi, *JHS* 122 (2002) 54/55, who is attracted to the hypothesis of Themelis.

384. Bolimos. Sanctuary of Artemis Limnatis. Dedication, ca. 475–450 B.C. *SEG* XXIX 395. N.Luraghi, *JHS* 122 (2002) 54 note 49, points out that the transcription of this text in *SEG* XXIX should be corrected to read as follows. Λιμνάτι ο[- nomen? -] ἀνέθηκεν

385. Kyparissia. Stamped tile, Classical. Ed.pr. E.Zavvou, *AD* 54 (1999) B.1 [2005] 186 (ph.). Fragment of a clay tile with inscription in an oblong field, found reused in excavations of the Greek Archaeological Service at Mandra on the north–northeast slopes of the hill of Agia Kyriaki; inv. no. ΑΣΜ 573. Ed.pr. judges the lettering to be Classical.

[- - -]Δ[- - -]ΙΕΡ[- - -]
[- - -]ΤΑΣΕΡΘ[- - -]

386. Messene. A prominent Messenian family with Italian connections. In *Les Italiens* (see our lemma no. 26) 102/103, A.Spawforth traces the history of a family using the names Διονύσιος, Ἀριστομένης, and Crispianus from the famous list of subscriptions from Augustan Messene (*SEG* XXIII 207 L. 27) down into the 2nd cent. A.D. Prominent members include Tiberius Claudius Aristomenes II, priest of Nero (*IG* V.2.1450 LL. 9/10), whose son was Tiberius Claudius Dionysius (III) Crispianus I, honored as Imperial high priest 'in an

unpublished inscription from Messene, where his Roman tribe is given as the Quirina, placing the family's enfranchisement under Nero.' [*EAH* (1993) [1994] 34; on this inscription, apparently still unpublished, see now *SEG* XLIII 160 and XLVIII 500. Stroud.] His son, Spawforth suggests, was Tiberius Claudius Aristomenes III, agonothetes of the Isthmian Games in 126 A.D. (*IG* V.2.1469 L. 2), and the son of Aristomenes III was the most distinguished member of this family, Tiberius Claudius Crispianus II, honored at Olympia by his fellow citizens as the 'new Epaminondas' and by the Achaian League for his services as Helladarch, perhaps under Marcus Aurelius or his successor (*IvO* 447/448). For the wife of Tiberius Claudius Aristomenes II, priest of Nero, through whom Spawforth draws the connection with Italy, see our lemma no. 401.

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387. Messene. Honorary decree for Tiberius Claudius Saithidas Kailianos I, ca. 98–138 A.D. *SEG* XLVIII 490. *SEG* LII 380.* In *An.Ép.* (2002) [2005] 1314, the text is reprinted with a French translation. In L. 21, S.Follet restores [κρατίσ]τῳ rather than [ἀρίσ]τῳ.

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388. Messene. Decree of Leukas in honor of Damophon of Messene, 200–190 B.C. *IG* IX^2.1.4 1475. *SEG* LI 466. P.Thonemann, *ZPE* 145 (2003) 114–116, reprints LL. 17–30, suggesting a series of restorations. LL. 17/18 ἔδοξε τᾶι βουλᾶι καὶ [τοῖς προβούλοις? καὶ] ἐ̣πιμελ[ητ]αῖς καὶ ἐπιδ[αμιοργοῖς?] (καὶ [τῶι δάμωι καὶ τοῖς] ἐ̣πιμ̣ελ̣[ητ]αῖς καὶ ἐπ̣ιδ[- - 7–10 - -], *SEG*); for πρόβουλοι he refers to *IG* IX^2.1.1231 (one proboulos possibly as προστάτας προβούλων). L. 30 ἔδοξε καὶ τᾶι ἁ̣λ̣[ίαι] [cf. *SEG* LI 466 app.crit.].

389–390. Messene. Decrees of Smyrna and Demetrias in honor of Messenian dikastai, ca. 150 B.C. *SEG* LII 383 (Smyrna) and 384 (Demetrias). In *PAAH* (2003) [2005] 37/38, P.G.Themelis provides further information about these inscriptions found in excavations of the Archaeological Society at Athens along the north side of the Doric temple in the agora. Among them were also discovered at least 5 stone bases with cuttings on their upper surface to anchor large inscribed stelai.

389: *SEG* LII 383. The decree of Smyrna, 61 lines.

390: *SEG* LII 384. The decree of Demetrias contains 91 lines and is crowned by a lightly incised pediment within which are inscribed the names of three honored Messenian dikastai and their grammateus. The same names appear on a similar stele discovered at Demetrias, *SEG* XXXVII 447. [The reference, not given by Themelis, is provided by C.Crowther in *Inscriptions and History of Thessaly: New Evidence. Proceedings of the International Symposium in Honor of Professor Christian Habicht* (Volos 2006) 43 no. A17 A and B.]

Both stelai call for publication in the sanctuary of the goddess Μεσσήνη, which now identifies the adjacent Doric temple in the agora and demonstrates that this is not the temple of Zeus Soter as previously conjectured (*SEG* LII 383/384). See also our lemma no. 399. No texts.

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391. Messene. Judicial verdicts and settlements, 200–150 B.C. Large orthostate block of a square statue base, found in excavations of the Archaeological Society at Athens at the northeast corner of the Doric temple in the agora in 2003. On the face of this block (limestone?) there survives an inscription in 4 columns, 206 lines, recording two trials of the above period, one having taken place at Andania regarding a border dispute between Messene and Megalopolis, which was decided in favor of Messene; the second, regarding the disposition of crops in the disputed region. The inscription records that the text is to be engraved on the base of the horsemen (βάθρο τῶν ἱππέων), who are believed by the excavator, P.G.Themelis, to have been statues of the Dioskouroi. Briefly noted, with no text and an illegible ph., in *EAH* (2004) [2005] 29/30.

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392. Messene. Leasing document, 1st cent. A.D. Lower portion of a limestone stele, found in excavations of the Archaeological Society at Athens east of the Doric temple of the goddess Μεσσήνη in the agora (see our lemmata nos. 389–390); inv. no. 13192. In *PAAH* (2003) [2005] 38, P.G.Themelis briefly notes that the fragment contains 20 lines concerned with μισθώσεις of land for pasturage or cultivation associated with the names of gods and heroes, including Ἀρτεμιταῖον, Πυθαεῖον, and Ὑακίνθιον. A certain Βαροίτας Δαϊφόβου is named with an ἀγρὸν ἐντὸς τίχους Λιμνᾶτι σὺν χωρίοις. In the chronology and the subject matter, Themelis finds adequate evidence for relating this inscription to those concerned with the ὀκτώβολος εἰσφορά, *IG* V.1.1432/1433; *SEG* XLIX 424.* No full text.

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393. Messene. Boundary stone with a curse, 6th cent. A.D.? *SEG* LII 418. D.Feissel, *BE* (2004) 513: 'une datation au VI^e s. me paraît trop ancienne au vu de l'écriture.'

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394. Messene. Ephebic catalogue, 70 A.D. *SEG* LI 472. Text reprinted in *An.Ép.* (2002) [2005] 1315, where O.Salomies restores L. 24 [Λ. Γ]ράνιος Ἀχαϊκός (cf. L. 32); and restores L. 26 [.] Τιμίνιος ('des *Timinii* sont attestés à *Philomelion* en Asie'). In L. 48, T. Λάρκιος should not be corrected to T. - <M>άρκιος ('des *Larcii* sont attestés à Athènes, Thessalonique, Éphèse, etc.').

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395. Messene. Ephebic catalogue, 177 A.D. *SEG* LII 385. In reprinting the text of this inscription, the editors of *An.Ép.* (2003) [2006] 1617 omit the second half of L. 9 and all of L. 10. In L. 24, without comment, they print Εὐρώτας; ed.pr. Εὐρωπᾶς.

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396. Messene. Ephebic catalogue, 2nd cent. A.D. *SEG* LII 386. E.Kapetanopoulos, *per ep.*, proposes in LL. 3/4 [Κ]λώδιος Θεόπομ[πος - - -] | Κλώδιος Κλεόβουλο[ς - - -], unless evidence from Messene supports the restoration of the genitive in the second name in each line. In *An.Ép.* (2003) [2006] 1614a–c, these same two readings are reported without comment. Also without comment are printed the following deviations from the ed.pr. L. 20 Σωτέρις, *An.Ép.* (Σωτέας, ed.pr.); L. 26 Συνδ[- - -], *An.Ép.* (Συν[- - -], ed.pr.); L. 27 Φλ[α- - -], *An.Ép.* (Φλ̣[- - -], ed.pr.). In L. 17, Ἰλά[ρου] or Ἰλα[ρίωνος]?, M.Sève, S.Follet, *An.Ép.*

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397. Messene. Dedication by an agoranomos, 139 A.D. Intact limestone sekoma with three hemispherical depressions on the upper surface, each preserving a hole at the bottom; inscription on the front face. Found in excavations of the Archaeological Society at Athens ca. 7 m northeast of the narthex of the Christian basilica; inv. no. 13395. Ed.pr. P.G.Themelis, *PAAH* (2003) [2005] 34.

Ἔτους ρο´ Τιβ. Κλαύδιος Κρισπιανὸς
Γεμινιανὸς ἀγορανομήσας θεοῖς πᾶσι
καὶ τῇ πόλει

[1. 170th year of the Aktian era, Chaniotis.]

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398. Messene. Dedication to Eileithyia, ca. 200–150 B.C.? *SEG* LII 413. P.G.Themelis, *PAAH* (2003) [2005] 42, briefly describes the limestone crowning member of a base formed from 4 joining fragments found reused as building material on the western road outside the Roman villa southeast of the Asklepieion in excavations of the Archaeological Society at Athens; inv. no. 12969. On the surface of the long side is a dedicatory inscription. Themelis does not print a full text but he notes that the dedicator was Ἡ [δεῖνα - - -]λωνος and that the dedication was to Ελευθία (Εἰλείθυια) and all the gods in honor of her three grandchildren (inscribed in the accusative), Δαμοφῶν, [Ξενότι?]μος, and Δάμαλις, children of her daughter Ἰσοδαμίς and of Ξενόφιλος, from the family of the sculptor Δαμοφῶν. On the upper surface there is a cutting for the insertion of a marble plinth to support statues of the three children.

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399. Messene. Base of the peak akroterion of the temple of [Zeus], all the gods, and the polis, dedicated by Damophon and his sons, ca. 200–150 B.C. *SEG* LII 415. Limestone base with cuttings for a bronze akroterion on its upper surface; inscribed on the front, left, and right faces and shaped on the bottom to fit over the apex of the pediment. Found reused in a late wall in excavations of the Archaeological Society at Athens in front of the Doric temple in the northwest corner of the agora, which is now identified as the temple of the goddess Μεσσήνη (see our lemmata nos. 389–390); inv. no. 13154. Now fully published by P.G.Themelis, *PAAH* (2003) [2005] 34–37 (dr.), who suggests that it was brought to its findspot in the Middle Ages from the temple of Zeus; for the dedication of the agonothetes Dioskouridas found near the east side of that temple, see *SEG* LII 410.

Themelis now reads in LL. 4/5 [θε]οῖς τε πᾶσι | καὶ [τ]ᾶι πόλει.

4/5. [We read from the dr. [θε]οῖς τε πᾶσι καὶ τ̣ᾶι | πόλει, Stroud.]

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400. Messene. Dedication to Poseidon. *SEG* XLV 305. *SEG* XLVIII 507.* For a brief summary of the architectural features of the temple of Poseidon in the agora, see J.Mylonopoulos, *Poseidon* 248/249.

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401. Messene. Statue base in honor of Nero, 54–68 A.D. *IG* V.1.1450. *SEG* XLI 353; XLVI 418. A.Spawforth, in *Les Italiens* (see our lemmata nos. 26 and 386) 102/103, points out that Γεμωνία in LL. 13/14, with whom Tiberius Claudius Aristomenes II shared the cost of erecting this statue, was probably his wife, who may have numbered among the Gemonii as a member of the well-attested community of resident Romans at Messene. 'The Latin name Crispianus, first given to a putative son of this marriage, was one of the ways in which the descendants of Aristomenes and Gemonia articulated an Italian as well as Greek social identity.' Spawforth suggests a kinship connection of this rare name with the Crispii of central Italy.

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402. Messene. Dedication to Aphrodite. Upper part of a moulded πεσσός with a cutting for mounting a dedication on the upper surface; found in excavations of the Archaeological Society at Athens ca. 50 m northwest of the theater, reused in a later wall. Ed.pr. P.G.Themelis, *PAAH* (2003) [2005] 28 (no ph.); undated by ed.pr.

Θαλιαρχὶς
Ἀφροδίται

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403. Messene. Statue base, 2nd–3rd cent. A.D. *SEG* LII 407. Pointing out that the restoration Αὐρ. Λε[ωνί]|δην in LL. 3/4 is shorter than that proposed for LL. 4–6, S.Follet, *An.Ép.* (2003) [2006] 1618, proposes a new reading from the ph. and suggests in LL. 4/5 ἀρισ[τοπολείτην γεν]|όμενον αὐ[τῆς?, ἀρετῆς χάριν].

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404. Messene. Statue base of the philosopher Ti. Flavius -krates, 2nd cent. A.D. *SEG* LII 406. Statue base, broken at right; found in excavations of the Archaeological Society at Athens in the theater; inv. no. 13067. Ed.pr. P.G.Themelis, *PAAH* (2003) [2005] 27 (ph.).

Ἡ πόλις
Τι(βέριον) Φλάβιον [- - -]-
κράτη, ἥρωα, [φιλό]-

4 σοφον, νέον Π[λά]-
τωνα ἀρετῆς πά-
σης ἕνεκεν

405. Messene. Grave epigrams of Etearchis, 4th/5th cent. A.D.? *SEG* XLVII 416; XLIX 435. V.N.Bardani, in *SEG* LII 423 no. 11. In *BE* (2004) 513, D.Feissel suggests that this inscription could be dated back to the 3rd cent. A.D.

406. Messene. Epitaph of Helen, 6th cent. A.D. Marble grave plaque recovered from grave monument no. 23 at the Arkadian Gate in excavations of the Archaeological Society at Athens, inv. no. 12963. Ed.pr. P.G.Themelis, *PAAH* (2003) [2005] 42/43.

Πάσης ἀρετῆς καὶ σοφίης
συνόμαιμος Ἑλένη
ἐνθάδε κοιμᾶται
4 φιλοπάτωρ καὶ φιλομήτωρ,
φιλάδελφος, φιλόπιστος,
πασιφίλιτος· χαίροις
ζήσασα λυκόπαντας
8 ἔτη ΕΚ

7. λυκόπαντας, i.e., λυκάβαντας.

For the epithets in LL. 4–6, see *SEG* LII 430, 432.

407. Messene. Christian epitaph of Agathonymos, 4th cent. A.D. *SEG* LII 433. M.Sève, *BE* (2005) 28, finds 'peu vraisemblable' ed.pr. V.Bardani's restoration of the rare word ὑαλᾶς (cf. *BE* [1994] 735) in LL. 4/5 [ὑα]|λᾶ, and suggests [ἀλ]λά. Τεχνείτης at this period applies to builders.

408. Thouria. The festival Pohoidaia/Poseidaia. J.Mylonopoulos, *Poseidon* 251, briefly discusses the evidence for the hoplite and equestrian contests in this festival in the light of the Damonon victory inscription (*IG* V.1.213) and *IG* V.1.1387, suggesting that the sanctuary of Poseidon may have been extra-urban, near the hippodrome. He also rejects the attempt of P.G.Themelis (*SEG* XXV 431; XLVII 423), followed by M.L.Zunino (*Hiera Messeniaka: La storia religiosa della Messenia dall'età micenea all'età ellenistica* [Udine 1997] 136), to associate this sanctuary with the remains of the Poseidon sanctuary that Themelis partially excavated at Akovitika; see our lemma no. 383.

ARKADIA

409. Arkadia. Magnesia. Response to the invitation of Magnesia on the Maeander to the festival of Artemis Leukophryene, late 3rd cent. B.C. *I.Magnesia* 38. *SEG* XXXVI 389; XLIV 1689; XLVIII 522. J.Roy, *ZPE* 145 (2003) 123–130, speculates on the Mantineian or Megalopolitean origin of this decree and the circumstances under which the appended 18 poleis are described as 'the other Arkadians'. See also K.Rigsby, *AncW* 32 (2001) 183–189 no. 38; P.Gauthier, *BE* (2004) 291/292.

410. Alipheira. Decree granting amnesty, 273 B.C. *SEG* XXV 447. *SEG* XLIX 443.* *IPArk* 24. A.Dössel, *Die Beilegung* 223–234, reprints the text of *IPArk* 24, adding an app.crit. that lists restorations by te Riele and Dubois, with German translation and commentary, including discussion of the hapax λιποδαμίαι L. 9, the origin and nature of the foregoing στάσις (τὰ πρότερον γεγονότα ἀμφίλλογα πρὸς ἀλλήλους), the duties of the δαμιοργοί and χρεονόμοι, the ban on μνασιχολεῖν, and the collection of fines.

411. Lousoi. Decrees on bronze tablets, 5th cent. B.C. In *BCH* 127 (2003) 835 is a brief announcement of the discovery of 4 rectangular bronze tablets, found along the south side of the peripteral temple in excavations of the Austrian Archaeological Institute in 2001. They are pierced at the corners and carry the remains of iron nails to attach them to the wall of the cella. The texts are proxeny decrees, dated by their letterforms to the beginning of the 5th cent. B.C. Same information briefly noted in *JÖAI* 72 (2003) 330.

412. Mantineia. Record of a judicial decision, ca. 450 B.C. *IG* V.2.262. *SEG* LI 505.* *IPArk* 8. G.Thür, in *Demokratie* 109–114, returns to this inscription, examining in detail the content of the εὐχωλά in LL. 24–36, which he finds more closely resembles an official proclamation than a curse as Latte and van Effenterre have proposed. 'The political leaders of Mantineia (the *dikasstai*, l. 19)—with the consent of the goddess [Athena Alea] (l. 19)—pronounced (*edikasamen*, l. 18) the *euchola* . . . the instruction setting the terms for final decision. . . . an oracle formulating the alternative "murderer or not murderer" to be decided finally, as far as the 12 first mentioned culprits are concerned, by a further oracle (l. 14 and 29). Based on a similar alternative also enacted by the goddess and the *dikasstai* (ll. 18/19) Themandros, the 13th on the list (ll. 13 and 30), was condemned by sentence of judges, by *gnosia* (l. 15).'

In an extended examination of the study of A.Chaniotis on suppliants in Greek sanctuaries (*SEG* XLVI 444, 2263), G.Thür, in *Das antike Asyl* 23–36, returns to this inscription, among others, and concentrates on the control of the right to ἀσυλία through an oracle (28–31). He argues that the operative factor in determining the status of the suppliants is not the

pronouncement of the oracle but their permanent exclusion from the Sakralgemeinschaft by the provision in LL. 20–22 [rejected by A.Chaniotis, *EBGR* (2004) no. 275 (*Kernos* 20 [2007] 319)].

412 bis. Mantineia. Religion: the mysteries of Antinoos. In a discussion of the mysteries of Antinoos in Mantineia, P.Goukowsky, *op.cit.* (cf. our lemma no. 477) 232–238, reprints the honorary epigram for Isochrysos (*IG* V.2.312), with French translation, identifying the dedicant, Ἐπιτύγχανος, as Hadrian's freedman (Marcus Aurelius, *Ep.* 8.25). The wording (LL. 1/2) suggests that Epitynchanos has been initiated into the mysteries of Antinoos. The expression ἐπιχώριος θεός in the dedicatory inscription of a porticus dedicated by C.Iulius Eurykles (*IG* V.2.281) does not refer to Antinoos' origin from Bithynion, allegedly a colony of Mantineia (L.Robert, *À travers l'Asie Mineure* [Paris 1980] 138), but to the fact that Antinoos was believed to be near his sanctuary.

413. Megalopolis. Dedication of a herm to Poseidon Asphaleios by Damophon, ca. 200–150 B.C. *IG* V.2.454. *SEG* XLI 380.* J.Mylonopoulos, *Poseidon* 113/114 (ph.), after a helpful review of previous attempts to identify the dedicant as the famous sculptor from Messene, leaves the question of attribution open.

414. Pallantion. Argive decree in honor of the Pallantians, 318–316 B.C.? *SEG* XI 1084. *SEG* XLI 277 ter,* 382 bis;* XLIV 1736; L 351, 1759. After examination of the stone in the Epigraphical Museum of Athens (EM 13147), A.Alonso-Déniz and M.-L.del Barrio Vega, *ZPE* 144 (2003) 141–146 (ph.), detecting smaller letters inscribed between LL. 17 and 18 and identifying them as a correction by the mason who inscribed the rest of this inscription, read L. 18 init. πρεσβεύσα`νσα´. In L. 19, they read ἐξαιτήάτο ΑΦΕΘΜΜΕΝ, a mason's error for ἀφεθ<ῆ>μεν. In LL. 32/33, they report a mason's error left uncorrected, ΑΝΝΕΩΥΜΕΝΟΝΣ, i.e., ἀννε<ο>υμένονς, perhaps inscribed because the mason (an Arkadian?) began to inscribe the Arkadian form. The authors suggest that the Arkadian mason, through misunderstanding, was also responsible for the form ἀμβολίμου instead of ἀμβολίμ<ωι> in LL. 1/2. In L. 8 of the Argive copy of this decree, they read from the stone [ἀ]ννε.[υμέ]ν[ο]ν̣ς; only the top of a circular letter (omicron or omega) survives in the fifth letter-space.

415. Stymphalos. Decree of Elateia in honor of Stymphalos, 187 or 186 B.C. *SEG* XI 1107. *SEG* XLIX 449.* *An.Ép.* (1999) [2002] 1470 reprints the text, adding a French translation, and noting that S.Follet proposes [ἀσφάλειαν καὶ ἀσυλ]ίαν in L. 29.

416. Tegea. Poseidon at Tegea. Despite the silence of Pausanias about a cult of this god, J.Mylonopoulos, *Poseidon* 123–127, maintains that he was an important deity at Tegea. For

this point, he cites and briefly discusses the following inscriptions. *IG* V.2.73 (ph.), 94 (ph.), 95–97; *SEG* L 441; *Syll.*³ 306 (Delphi); and an unpublished herm (see our lemma no. 418).

417. Delphi. Diagramma of Alexander the Great concerning Tegean exiles, 324 B.C. *Syll.*³ 306. Tod, *GHI* 202; Rhodes–Osborne, *GHI* 101. *IG* V.2, pp. xxxvi–xxxvii. *SEG* XXX 421;* XXXIX 1547; XLII 1745. A.Bencivenni, *op.cit.* (our lemma no. 2203) 79–103 no. 4 (ph.), reprints the text of A.J.Heisserer, *Alexander the Great and the Greeks: The Epigraphic Evidence* (Norman, OK 1980) 205–229, with dimensions and physical features of the stele (Delphi Museum inv. no. 2988), massive bibliography up to 1998, Italian translation, extensive commentary on the diplomacy and the typology of the διάγραμμα, its syntax (especially LL. 1–4), the oath in LL. 57–67, the relationship between Alexander and Tegea as representative of his dealings with the other Greek cities, how the Tegeans implemented the provisions of the diagramma, and the publication of the diagramma by the Tegeans at home and in Delphi.

See also our lemma no. 24.

418. Tegea? Dedication of a herm to Poseidon. *SEG* XLV 400. J.Mylonopoulos, *Poseidon* 127, in a discussion of the cult of Poseidon at Tegea, briefly notes the presence of this herm (provenance not stated) in the Tegea Museum (inv. no. 78), apparently unpublished. See our lemma no. 416.

ELIS

419. Elis. Dedication to Herakles, 3rd cent. A.D. *SEG* LII 469. A.Rizakis et al., *Roman Peloponnese* I no. EL 311, suggest the above date. For a summary of the volume, see *SEG* LI 330.

420. Elis. Two Roman milestones. In *AD* 54 (1999) B.1 [2005] 243/244, O.Vikatou briefly mentions 2 stone milestones, one found at Daphniotissa (inv. no. Λ 1637), another at Skaphidia (inv. no. Λ 1624). No attempt is made to decipher the worn [Latin or Greek?] inscription on each.

420 bis. Akroreia. C.Ruggeri, *Tyche* 18 (2003) 135–144, collects and analyzes the literary, epigraphical, and archaeological evidence for the history and topography of this region located in the northwest corner of Elis (map). Its inhabitants (Ἀκρώρειοι) were divided into at least 4 poleis—Θράιστος, Ἄλιον, Εὐπάγιον, and Ὀποῦς—and formed part of the so-called περίοικοι of Elis, who were members of the Peloponnesian League in the 5th cent. B.C. and won their independence from Elis at the end of the Spartan–Eleian war ca. 400 B.C. They joined with the

Pisatans and Arkadians in an alliance in 365/4 B.C., *SEG* XXII 339. Thraistos is attested epigraphically in *IG* IX^2.1.138 and Add. p. 84, from Kalydon, in which 5 citizens of Thraistos are named as judges in a territorial dispute. Opous is recorded in the great Delphian catalogue of theorodokoi, *SEG* XXVI 624. Ruggeri traces a number of the main roads in this region described in the military narratives of Xenophon, Diodoros, and Polybios, suggesting that Opous is to be identified with the ancient ruins on the acropolis of Gartsiko and that the other cities in the Akroreia are to be located between Skiadovouni on the east and Skollis on the west. She also discusses the location of the Pisatan city of the Ἀλασυεῖς, who make a joint dedication with the Akroreioi at Olympia (*IvO* 258), situating it on the road from Elis to Olympia. It was the site of a large local market in which the Akroreioi probably participated.

To be analyzed in *SEG* LIV, C.Ruggeri, *Gli stati intorno Olimpia. Storia e costituzione dell'Elide e degli stati formati dei perieci elei (400–362 a.C.)* (Stuttgart 2004).

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421. Olympia. Augustus, Tiberius, and construction in and around the Altis. Archaeological evidence for structural alterations in the Sanctuary of Zeus under the first Roman emperors is the main focus of the generously illustrated study by A.Lo Monaco, *ASAA* 81.1 (2003) [2004] 475–510. She provides a catalogue of the buildings in question (494–503): Triumphal Propylon, Circuit Walls, Metroon, South Stoa, Echo Stoa, Stadium. Occasionally she briefly cites relevant inscriptions from Olympia, *IvO* 221, 315, 331, 335, 363, 365–367, 369–371, 426, 913.

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422. Olympia. Treaty between Selinous and a group of exiles. *IvO* 22. See our lemma no. 1030 (2).

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423. Olympia. Lex sacra, ca. 500 B.C. *SEG* LII 477. In *BE* (2005) 221, S.Minon gives a helpful summary of this inscription, with notes primarily on the diction and syntax, adding that she includes a commentary on this text in her forthcoming *Inscriptions éléennes dialectales*. [We eagerly await the arrival of this work in Berkeley CA. Stroud.]

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424. Olympia. Decree of the Chaladrians awarding citizenship to Deukalion, ca. 500–475 B.C. *IvO* 11. *SEG* XXXI 360;* XLIV 1735; XLVII 446, 2304; XLIX 462, 2436; L 458, 1717; LI 518. In a discussion of ἱκεσία and ἀσυλία in the *Suppliants* of Aeschylus, M.Dreher, in *Das antike Asyl* 75–81, quotes, translates, and infers from the text of this decree that, even though the word is not explicitly stated in the terms of this document, Deukalion is granted ἀσυλία together with citizenship and other privileges by the Chaladrians. He is neither a μέτοικος nor a ἱκέτης. For Dreher, similar inferences may be drawn from *IG* IX^2.1.3 609, from Naupaktos, and *IG* IX^2.1.717; *Staatsverträge* II.146, treaty between Chaleion and Oiantheia. He urges that in the real world of the archaic and classical polis, 'Die religiös-kultische Hikesie und die fremdenrechtliche Asylie sind . . . zwei eigenständige Einrichtungen, die unterschiedlichen gesellschaftlichen und Bereichen angehören.' Aeschylus has taken these two separate concepts and combined them through his 'dichterische Freiheit' to construct 'ein fiktives Asylrecht'. (81)

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425. Olympia. Bronze tablet. Honorary decree of Elis for two foreigners, ca. 450 B.C. *SEG* L 460. *SEG* LI 532;* LII 478. In *BE* (2005) 222, S.Minon suggests that in the text of L. 3, ΤΑΡΑΕΟΙ.ΙΣΚΡΟΕΠΙΤΑΜΙΣΟΝ, we might have at least ἐπὶ τ(ὸ) ἅμισον, 'à moitié'; cf. *IG* IX^2.1.609 LL. 16, 18.

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426. Olympia. Dedication of a bronze statuette, ca. 500 B.C. *SEG* XXXIX 400. H.Kyrieleis, in *Olympiabericht* XII (2003) 148–152 (ph.), gives a detailed publication of this standing youth, with earlier bibliography, endorsing U.Sinn's date (*SEG* XXXIX 400) and ascription to a Lakonian workshop. He prints the text, without subscript dots, as follows. hομιλεὺς τοῖ Δὶ Ὀλυ(μ)πίοι ἀνέθηκ(ε)

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427. Olympia. (Athenian?) dedication, late 6th cent. B.C. *SEG* XV 245. M.L.Lazzarini, *Le formule delle dediche votive nella Grecia arcaica* (Rome 1976) 107/108. A.Schachter, *op.cit.* (our lemma no. 472) 68/69, identifies the script (chi, gamma) as Athenian and not Boiotian. Accepting Lazzarini's reading χά̣ρματ̣[α] in L. 1 (χάρματ̣[α], *SEG*), he restores L. 2, e.g., [Δὶ Ἀθεναῖοι ἀνέθεσα]ν̣ Ταναγραί[ον h]ελόντες.

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428. Olympia. Dedications of bronze weapons by the Rhegians and Messenians as spoils taken from the Lokroi, ca. 477 B.C. *SEG* XXIV 304, 305, 311, and 312. *SEG* XLII 383,* 396; XLV 1456; XLIX 473. I.D'Angelo, *Aevum* 76 (2002) 9–15, after an examination of the literary and historical sources, particularly the scholia to Pindar, argues that there was only one invasion of Lokroi by Anaxilas of Rhegion and his son Kleophon in 477 B.C., not two as supposed by some scholars, and that it was the occasion for these dedications.

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429. Olympia. Signature of the sculptor Daippos of Sikyon. H.Kyrieleis, in *Olympiabericht* XII (2003) 15, briefly notes the discovery of the signature of Daippos of Sikyon, student of Lysippos, on a base for an honorary statue in excavations of the German Archaeological Institute in 1989 north of the Prytaneion. No text; no ph.; no further details.

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430. Olympia. Statue base of Chrestion, Hellenistic. *SEG* XLVIII 549. In *Olympiabericht* XII (2003) 31–33 (ph.), H.Kyrieleis briefly notes the discovery of this base in 1997 in excavations of the German Archaeological Institute in the Kladeosmauer; no change from the text in *BCH* 122 (1998) 781/782 (ph.).

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431. Olympia. Statue base of Asamon of Elis, Hellenistic. *SEG* XXXVII 361.* H.Kyrieleis, in *Olympiabericht* XII (2003) 2/3 (ph.), briefly notes that this statue base (*SEG* XXXIII 329), mentioned by Pausanias (6.16.5) and discovered in excavations of the German Archaeological Institute, was found built into the south wall of the 'Spolienhaus'.

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432. Olympia. Statue base for an Olympic victor. In *Olympiabericht* XII (2003) 38, K.Herrmann briefly notes that H.Taeuber in 1987 had identified a block reused in the 'Spolienhaus' as a statue base for the Stadionsieger Deinosthenes, mentioned by Pausanias (6.16.8). Only the letters ΗΠΟ have so far been read; no ph., no further details.

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433. Olympia. Victor inscription of Kasia of Elis, 21 A.D. *IvO* 233. *SEG* XLVIII 550.* In *Olympiabericht* XII (2003) 14, H.Kyrieleis briefly notes the discovery of a new fragment of this inscription, in excavations of the German Archaeological Institute north of the Prytaneion in 1989, which permits the correction of the Olympiad from the erroneous 233rd Olympiad (153 A.D.) to the correct 200th Olympiad (21 A.D.). [See, for this same information, *SEG* XL 391 and S.Zoumbaki, *ZPE* 99 (1993) 227–232 (*SEG* XLIV 389). Stroud.]

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434. Olympia. Honorary statue for Tib.Claudius Rufus, ca. 41–123 A.D. *IvO* 55. See our lemma no. 2160.

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435. Olympia. Dedication of a victory chariot of L.Minicius Natalis, after 153 A.D. *IvO* 236. *Syll.*³ 840. *SEG* XXXV 385; XLII 388; XLVIII 553. A.Krieckhaus, in L.de Blois et al. (edd.), *The Representation and Perception of Roman Imperial Power. Proceedings of the Third Workshop of the International Network Impact of Empire (Roman Empire, c. 200 B.C.–A.D. 476), Rome, March 20–23, 2002* (Amsterdam 2003) 302–317, points out that in the 1980s, a third fragment was found (published by F.-P.Verrié in an inaccessible Spanish publication in 1989; see *SEG* XLII 388) and presents the following new text. He accepts C.Habicht's view (*SEG* XXXV 385) that the victor erected the monument after having held the consulship and the governorship of Libya, i.e., ca. 25 years after the victory of 129 A.D. Krieckhaus suggests that Minicius may have belonged to Hadrian's retinue in 128/9 A.D., when the emperor visited Greece. Further reflections on the relation between the family of this senator, L.Minicius Natalis Quadronius Verus from Barcino, and Hadrian.

> [Λ. Μινίκιος] Νατᾶλις στρατηγικὸς Ὀλυμπιάδι σκζʹ ἅρματι τελείῳ νεικήσας
> ἀνέθηκεν τὸ ἅρμα, ὕπατος, ἀνθύπατος Λιβύης

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436. Olympia. Three inscribed victory monuments described by Pausanias. *IvO* 143, 158, 166. See our lemma no. 42.

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437. Olympia. List of Olympic victors, after 385 A.D. *SEG* XLV 412; LI 541.* In briefly reporting the discovery of this plaque, H.Kyrieleis, in *Olympiabericht* XII (2003) 20/21 (ph., dr.), reprints a ph. and dr.

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438. Olympia. Inscribed markers on terracotta well lining cylinders. K.Herrmann, in *Olympiabericht* XII (2003) 214–217 (ph., dr.), describes, illustrates, and speculates on the identity, sequence, and functions of the following markers incised on the upper surface of the open terracotta cylinders that line the inside of a well of the 5th cent. B.C. excavated to the north of the Prytaneion by the German Archaeological Institute. B, HH (ligature), Ξ, ΣF, ΓΙ, PI, IF (TF?).

ACHAIA

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439. Aigion. Proxeny decree of the Achaian Koinon for hostages from Boiotia and Phokis, ca. 227 B.C. *CIG* 1542; *Syll.*³ 519. *SEG* XV 261; XXXII 431; L 481; LII 505. D.Knoepfler, in *Les élites* 85–106, resumes his analysis (*SEG* L 481) concerning the number of the eight Boiotian hostages in this document: i.e., with their secretary, they formed a board of representatives of the seven districts of the Boiotian Koinon. On 99–106, detailed argument in support of his interpretation, based in part on the date of this decree—after the defeat of the Aitolians by Antigonos Doson in 228 B.C. (87–90)—and on the prosopography of the hostages (90–99), demonstrating that these persons belonged to the elites of their cities.

In LL. 3/4, he suggests the reading Ἀρχε[λαΐδαι?] | Ὀλυμπίωνος Ταναγραίωι (Ἀρχέαι, *CIG* and *Syll.*³, on the basis of a copy by Cyriacus of Ancona), since in Boiotia one would expect the form Ἀρχείας or Ἀρχίας and since an Ὀλουμπίων Ἀρχελαΐδαο Ταναγρῆος, probably his son, is attested in *IG* VII 290 = *I.Oropos* 197, ca. 205–200 B.C. This Archelaidas may also be the father of at least one of the three female donors with this patronymic in a subscription list from Tanagra (Migeotte, *Souscriptions* no. 28 [cf. *SEG* XLVII 512], ca. 210 B.C.) (92/93). Ἀριστομένης Μειλίχου Ὠρώπιος (LL. 4/5) is also known as a proposer of decrees (*I.Oropos* 57; *SEG* XV 269 = *I.Oropos* 83; perhaps also *I.Oropos* 59); his brother Λύσανδρος Μειλίχου was president of the federal assembly (*IG* VII 4260; *SEG* I 108/109 = *I.Oropos* 35–37) and proposer of a decree (*IG* VII 280 = *I.Oropos* 49). Κλεόμαχος Μειλίχου may be a second brother; he is known as proxenos of Elateia (*IG* IX.1.100) and proposer of decrees (*IG* VII 252/253, 256 = *I.Oropos* 176, 186/187), and he may also have served as an eponymous priest (*Hyettos*, pp. 286/287). Ἀριστογείτων [Μειλίχου] (*IG* VII 387 = *I.Oropos* 107), president of the assembly of Oropos, is possibly a third brother. Ἀπολλόδωρος Ἀσκληπιοδώρου Κορωνεύς (L. 5) may be the homonymous eponymous archon of the Boiotian Koinon around 230 B.C., whose patronymic is not known (*IG* VII 246 and 2809; *Hyettos*, pp. 287/288). Νικέας (sc. Νικείας) Κορρινάδου Θεσπιεύς (L. 8) is known as a member of a committee responsible for the purchase of land (P.Jamot, *BCH* 19 [1895] 379–385 no. 29 =

Ameling–Bringmann–Schmidt-Dounas, *Schenkungen* [see *SEG* XLV 2299] 134–136 no. KNr 85; cf. *SEG* XLVI 536). Not known from other sources are Εὔδαμος Βρύχωνος Πλαταιεύς (L. 3), Ἀκρότατος Ἰσμηνοδώρου Θηβαῖος (L. 6; a name possibly inspired by that of the Spartan prince Akrotatos), Ῥόδων Τομικράτους Ἁλιάρτιος (LL. 6/7), and Ἀριστίων Καλλιππίδου Ὀρχομένιος (LL. 7/8; possibly a nephew of Τελέσιππος Ἀριστίωνος [see our lemma no. 462]). Νικανδρίδας, one of the Achaian damiourgoi (L. 14), should be identified with Νικανδρίδας Νικοδάμου Κορίνθιος, proxenos of Oropos around 225 B.C. (*I.Oropos* 162).

440. Aigion? (now in Baltimore). Inscribed bronze oinochoe, ca. 450 B.C. *SEG* XI 1266; XLIX 493. J.Mylonopoulos, *Poseidon* 35, 374/375, with earlier bibliography, notes that Αἰγέος could be an epithet of Poseidon or a founding hero of the polis.

441. Aigion. Sanctuary of Mithras in a cave. See our lemma no. 447.

442. Ano Mazaraki. Dedication to Artemis Aontia, ca. 500–475 B.C. *SEG* XLVIII 560; LII 489.* In *BE* (2003) 319, S.Minon notes that if the epithet of Artemis, Φαοντίαι, derives from ἄω, as has been suggested, then the expected form would be Ἀϝοντίαι. She proposes a derivation from ἁνδάνω, i.e., Fα<δ>οντίαι, related to the Doric form of the adjective ἀδούσιος and the name Ἀδούσιος. 'Le sens de l'épiclèse serait propitiatoire comme celui d' Ἡμέρα pour l'Artémis de Lousoi.'

443. Keryneia. Inscribed tile, Roman. *SEG* LII 492. In *AAA* 35–38 (2002–2005) 129–148, E.Kolia cites this tile, together with evidence from Pausanias and other sources, as proof that the extensive remains of fortification walls, a springhouse, a cemetery, theater, two temples and an altar, fragments of 'Parian' marble pedimental sculpture, a house, a reservoir, and a public building, excavated on the hill of Kato Vouni near Mamousia by the Greek Archaeological Service, are to be identified as the ancient city of Keryneia, a member of the Achaian League. She reports the reading of this tile as ΚΑΡΥΝ[ΑΙΩΝ], without discussing its date, and refers to the forthcoming publication of I.Dekoulakou, 'Ταφικό μνημείο στην Κερύνεια Αχαΐας' (diss. Univ. of Thessaloniki 1994) 21/22. For the spelling ΚΑΡΥΝ(ΕΩΝ), see *SEG* LII 492.

444. Kleitor. Epitaph of Damatra. Fragment of a stele, found on the surface on the left bank of the river Karnesios by G.Alexopoulou; *AD* 54 (1999) B.1 [2005] 281; no date; no ph.

Δάματρα,
χαῖρε

445. Kynaitha? Kastro Kalavryton/Kastro Orya. Stamped tiles. G.Alexopoulou, *AD* 54 (1999) B.1 [2005] 264/265, briefly notes the discovery of 2 stamped clay tiles reused as a cover over a child's grave ca. 5 m from the southeast corner of the chapel of Agia Paraskevi in excavations of the Greek Archaeological Service. Height of letters 0.018 m; no ph.

A. ΑΡ
B. Ν

[The author does not indicate whether there is uninscribed space before or after these letters or whether the inscriptions are complete. Stroud.]

446. Patras. Epitaph of Nikopolis, 1st/2nd cent. A.D. *SEG* L 477. For this very well-preserved grave stele, see also *BCH* 127 (2003) 827/828 (ph.).

447. Patras. Inscribed Mithras relief, 2nd/3rd cent. A.D. *ILGR* 47. E.-I.Kolia, *MDAI(A)* 118 (2003) 417–423 (ph.), provides a detailed description of this relief with its Latin inscription, now in the Patras Museum (inv. no. 19), exploring its cultic iconography and noting that the word milites in L. 1 is a cultic designation of the dedicators (cf. miles pius, στρατιώτης εὐσεβής) and has nothing to do with the Roman legion in Patras. Of interest is the circumstance that the dedicator, [- - -]esarchus, was Greek, writing in Latin.

In the context of her discussion of this object and the publication of a cult cave at Aigion that was probably a Mithraeum (397–417), Kolia adds a useful account of 'Der Mithraskult in Achaia und im westlichen Griechenland' (423–427).

448. Patras. Latin inscription. In *AD* 54 (1999) B.1 [2005] 258/259 (ph.), G.Alexopoulou provides an excellent and detailed account of the excavation of a section of road and surrounding structures of the 2nd cent. A.D. in which this marble plaque, inscribed Tector[- - -] | Nomine[- - -], was discovered. The work was carried out by the Greek Archaeological Service on Corinth Street.

MEGARIS

449. Kos. Megarian decree concerning the asylia of the Asklepieion. See our lemma no. 850B.

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vacat

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*Syll.*³	*SEG* LIII
306	24, 416/417
519	439
718	143
814	279
840	435

*CIJ*²	*SEG* LIII
98	333
100	332

*LSAG*²	*SEG* LIII
p. 199 no. 7	374

LSCG	*SEG* LIII
31	365(3)
34	365(4)
40	365(5)
60	365(6)
93	365(7)
136	365(8)
152	365(11)
158	365(9)

LSCG Suppl.	*SEG* LIII
11	365(13)

CEG	*SEG* LIII
19	72
72	73
598	255

GV	*SEG* LIII
1572-1599	298 bis

Clairmont, *CAT*	*SEG* LIII
1.210 a	231
2.445 b	241 bis
3.382 b	231

ILGR	*SEG* LIII
47	447

Rhodes-Osborne, *GHI*	*SEG* LIII
4	82
10	83
18	84
39	90
101	24, 417

Tod, *GHI*	*SEG* LIII
202	417

Staatsverträge	*SEG* LIII
146	424
289	90

ISE	*SEG* LIII
31	105
33	41